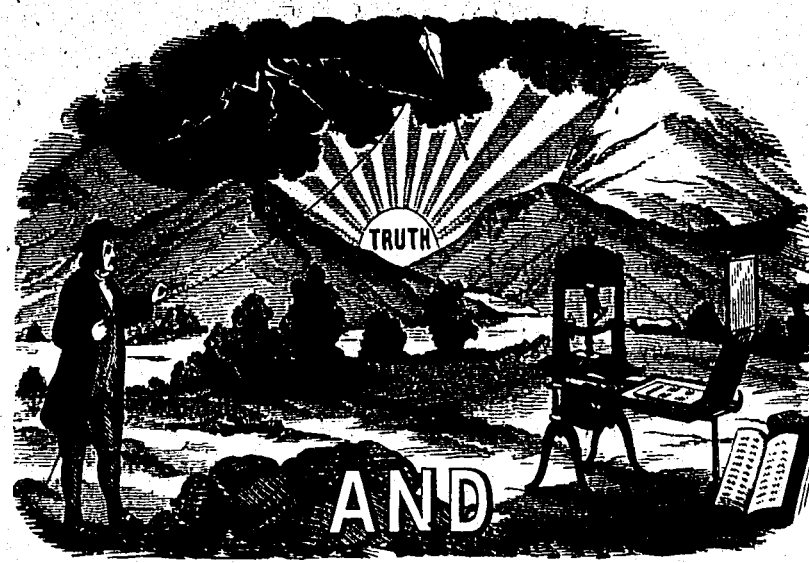


Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

VOL. II.

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NO. 25.

For Mind and Matter.

SHALL WE REFUSE ADMITTANCE TO THEM.

BY HORACE M. RICHARDS.

It to the weary, and sad hearted,
God in tender mercy sends,
Messages by the loved departed,
Shall we turn coldly from our friends?

Shall we grieve them when they come,
In kindness and in love,
Leaving their pure and radiant home,
Far in the realms above?

Shall they go back in sadness,
Perchance to come no more
To fill our hearts with gladness,
Because we shut the door?

Nay! let us open wide our portals,
And bid them enter in,
To bless us weary mortals
And purify from sin.

Their smile will rest upon us
Like sunshine on the flowers,
And their angel presence
Will cheer our darker hours.

They will come to us by day,
And stay until the even,
They will guide us in the way
That leads from earth to heaven.

God grant that in my heart,
They take up their abode,
And nevermore depart
Till I lay down life's load.

Springfield, O.

JAMBlichus.

"Jamblichus was a Platonic philosopher. He was born in Chalcide, in Syria, and flourished about the year A. D. 310, under the reign of Constantine the great. He was a disciple of Anatolius and afterwards of Porphyry, whom he equalled by the profundity of his style. Such are the details which Eunapius has preserved to us concerning this philosopher, whom we may regard as the last chief of the Neo-Platonists of the third century, of which the school turned so many heads; and which has not less injured sound philosophy than Christianity.

"Their system was built on the doctrine of emanation according to which all beings ought, after several purifications, return to God from whom they emanated. In this system, the wise can, from this life arrive at an intuition of Deity, the most sublime end of philosophy. This school admitted a class of *demons* or spirits of an inferior order, mediators between God and men. To hold communication with them, required great purity of habits and a sanctity that disengaged men from all that which is terrestrial. Fallen souls inhabited bodies which served as prisons to them; and if during their lives they had not labored, to rid themselves of vices, they were after the death of the body, reunited to other bodies more vile, until they became entirely purified, a doctrine which approached closely the doctrine of metempsychosis. The Neo-Platonists also admitted a kind of trinity. The soul, according to their doctrines, emanated from the *intelligences*, or second divine essence which emanated, itself, from the Infinite and Perfect Being. To oppose the progress of Christianity, which at that time threatened to ruin all established religions, they deemed it necessary to envelop with obscurity this doctrine of emanations. They attributed this system to Zoroaster in Persia, Orpheus in Thrace and Hermes in Egypt."

We take the above brief reference to Jamblichus from the *Biographie Universelle*, but brief as it is, it suffices to show that the Neo-Platonists were Spiritualists and understood perfectly the fact that human spirits were ultimately purified and saved without the intervention of a Saviour or a priesthood—the great truth established beyond all rational doubt by the phenomenal facts of Modern Spiritualism. It is not, therefore, surprising that the Catholic Christian priesthood should have sought so assiduously to obliterate as far as possible all traces of the fundamental doctrine of the Neo-Platonists who were the originators of the religious system that the former afterwards corrupted and monopolized. Another French writer in the *Nouvelle Biographie Universelle* says of Jamblichus:

"The little that is known of his life is found in the works of Eunapius, a credulous biographer and little worthy of credit. Jamblichus had for his first master a certain Anatolius, who presented him to Porphyry. Becoming himself a master, he collected around him many disciples, the most noted of whom were Sopator of Syria, Eclesius, Nestathius of Cappadocia, Theodorus the Greek and Euphrasius. He exercised over them a great influence, less perhaps by the novelty of his doctrines than by some actions difficult to explain, whether attributed to the imposture of the master, or the credulity of the biographer. One day as he walked abroad with his disciples, he all at once stopped manifesting disgust. 'Let us quit this road,' said he, 'a funeral is about to pass this way.' Among those who accompanied him, some from respect for him did not leave him; others wishing to assure themselves of the correctness of the prediction pursued their way and soon met the procession. 'But,' adds Eunapius, 'it may be supposed that Jamblichus had better eyes or a keener sense of smelling than his disciples.' Notwithstanding this proof of his prophetic faculty, some of his disciples demanded a more decisive proof. Jamblichus resisted, saying that he could not produce the conditions. Afterwards, having gone with his whole school to the warm springs of Gadara, in Syria, he asked the inhabitants the names of the two springs the smallest and most pure. They named Eros and Anteros. He barely touched the water, mur-

muring some few words, when, immediately they saw two beautiful children come forth, the two geni of the springs, who threw their arms around him. This miracle silenced the most incredulous. 'They relate of him many other marvelous things,' adds Eunapius, 'but strange and improbable, and I would fear to relate them because the gods forbid the mingling of fables and false recitals in a conscientious and truthful history. I would have some scruples in relating these examples if they came not from eye-witnesses. At the same time neither Eclesius nor his friends have dared to take upon themselves the risk of putting them in their works.' We can imagine nothing more contrary to philosophy than such legends and the doctrines that have been the pretext for them. Jamblichus, still more than Plotinus and Porphyry, the chief authors of the Neo-Platonic school, testifies to the irremediable disturbance of Hellenic thought, in consequence of the introduction of Oriental ideas. As far as we may judge from the fragments of his works scattered through the commentary of Proclus on the *Timaeus*, he out does the subtleties of his masters. He subdivided the trinity of Plotinus, and made of it a series of triads. A short analysis, borrowed from M. Vacherot, will give an idea of these sterile and confused abstractions. In the second principle, Jamblichus distinguished three purely intelligent triads, which formed the ennead. Besides the great demiurgical triad he admits a series of inferior demiurgues, which bear after the action of the former. He surpassed Plotinus and Porphyry in his excessive and almost superstitious regard for numerical formulas. He reduced to numbers all the principles of his theology; to the monad the supreme unity, the principle at the same time of unity and diversity; to the dyad, intelligence, the first manifestation—the first development of unity; to the triad, the soul or the demiurge, the principle of the return to unity of all beings that have passed on; to the tetrad, the principle of universal harmony, containing within itself all the causes of things; to the Ogdoad the cause of motion which impels all beings away from the supreme principle and disperses them throughout the universe; to the ennead the principle of all individuality and all perfection; finally, to the decade the whole of all the emanations from the supreme principle. Neither Plotinus nor Porphyry, however much they esteemed the doctrines of Pythagoras, reduced their principles to the point of numerical abstractions. Such are the truths that Jamblichus revealed by virtue of his supernatural power, truths which reason cannot unravel, and which belong entirely to theurgy. This philosopher completed the work of his predecessors. Thanks to him, magic, sacrifices, miracles, governed in the doctrines of the Neo-Platonists, and the Alexandrian school became the suspected and useless ally of dying polytheism."

This is the way in which Christian writers sneer at the spiritually illuminated sages and philosophers from whom they stole all they possess of truth. Even in the fragmentary information we possess of the great and learned men who rendered Neo-Platonic spiritualism illustrious, amid the darkness of Christian materialism, we see the flashes of those truths which Modern Spiritualism has established, despite the impotent resistance of the Christian and materialistic enemies of spiritual knowledge. Had we the complete works of Plotinus, Ammonius Saccas, Plotinus, Porphyry and Jamblichus, we would then see what it was that Christian priestcraft trampled down, and what is the real edifice which it raised upon the ruins of its glorious forerunner Neo-Platonism or Eclecticism.

It is true that the great teachers of Neo-Platonism like some of our world be teachers and leaders of Modern Spiritualism, sought to withhold from general knowledge the great fact of the return of human spirits and the fearful influence for evil which undeveloped spirits exerted upon mortals. Then as now, those who aspired to lead in the inculcation of Spiritualism feared to teach the truth, the whole truth and nothing but the truth concerning what they knew. Had Socrates, Plato, Aristotle, Pythagoras, Porphyry, Jamblichus, and their followers, opened wide the door for spirit communion the Roman Catholic, Greek Catholic, and Protestant Christian priesthood, would never have been able to have closed the avenues of intercommunication between earth and the spirit spheres for the last nineteen hundred years. Reader can you imagine what would have been the state of the human race, if truth had been then permitted to reach the minds and souls of men! Truth—divine Truth—beneficent Truth, has the day not arrived, when rising above the power of those who counteract and oppose thee, thou wilt reign supreme wherever there is a human soul to receive thy blessed light? We believe it has; and that through the myriads of thy spirit, votaries and their humble helpers here, error and wrong and injustice will be compelled to flee the earth.

Before closing our notices of the distinguished persons who were identified with the Neo-Platonic development of the Eclecticism of Plotinus, we will give a sketch of Hypasia, the great female philosopher of Alexandria, one of the grandest souls that ever adorned the world of learning:

HYPASIA.

From the *Biographie Universelle*.

Hypasia was the daughter of Theon, the celebrated mathematician of Alexandria, was born towards the end of the fourth century, and was the

pupil of her father, whom she even surpassed in celebrity. Gifted with a rare penetration, she joined with it such a zealous ardor for instruction that she devoted the entire day and part of the night to study. She applied herself especially to the study of the philosophy of Plato, whose sentiments she preferred to those of Aristotle. Following the example of those great men, she sought to add to her stock of knowledge by travelling, and pursued at Athens the lectures of the most famous Athenian masters. On her return to her own country she was invited by the authorities of Alexandria to teach philosophy in that city; and a woman was seen to succeed that long list of illustrious teachers who, for two centuries, had rendered the Alexandrian school the most celebrated of the world. This flattering distinction, which was then without an example, prompted Hypasia to redouble her zeal, in order to worthily fulfil the functions of which she felt the full importance. The historian Socrates has preserved some details of the method she adopted in her lectures. She commenced with teaching mathematics, and applied them subsequently to different sciences known under the designation of philosophy. She always set out with a definite proposition, and deduced from it every result by a progressive course of thought. Her eloquence was mild and persuasive; and she never spoke in public without being prepared. She counted among her disciples many celebrated men; among other, Synesius, afterwards bishop of Ptolemais, and who preserved for her, all his life, the most tender attachment, although she persistently refused to embrace Christianity. Hypasia united with her mental endowments all the personal charms and virtues of her sex. She was simply arrayed, and often wrapped around her a mantle as did some philosophers. Her conduct was always sheltered from the slightest suspicion. She knew how to command the courteous respect of the young men who manifested an appreciation of her personal charms, and persistently banished all thought of love which would have detracted from her taste for study. Such rare merit—such precious qualities, excited jealousy. Orestes, governor of Alexandria, admired the talents of Hypasia, and often sought counsel of her. He wished to repress the too ardent zeal of St. Cyril, who looked upon her as the principal prop of paganism. The partisans of the bishop saw in the measures adopted by the governor the result of the advice of Hypasia. The more seditious, having at their head the reader Peter, arrested Hypasia on her way to her school, dragged her from her car, forced her into the *Cosmion* church, where, after having stripped her of her clothing, they struck her with pieces of tiles and broken pots. The rage of these ferocious men was not satiated by the death of this illustrious woman; they cut her body in pieces, bore them through the streets of Alexandria, and burned them in a place called *Cynaron*. This deplorable event took place in the month of March, A. D. 415. The works of Hypasia perished in the burning of the library of Alexandria."

How sad to think that the learning of this extraordinary woman should be lost to the world. We have seen the spirit of a majestically beautiful woman materialized through the mediumship of Alfred James, who gave the name of Hypasia, and who purported to be the lamented Alexandrian mistress of learning. May we not hope that the time will yet come when Hypasia will in person confront the priestly successors of her murderers, and demonstrate to them the monstrous falsehoods which they are propagating as essential truths.

Who believes that Hypasia was treated in that brutal manner by devout and zealous Christians simply for her counsels to Orestes? It is the height of absurdity to suppose it possible. Hypasia was an inspired spiritual medium, and doubtless taught the theosophical and theurgical wisdom which she derived from exalted spirits. In all ages, that has been the unpardonable crime in the sight of the Christian priesthood. God only knows how many millions have suffered martyrdom and death for no other cause than that.

Spiritualism affiliate with Christianity! The thought is treason to truth. Let a name that has deluged the world in blood and desolated nations, be spurned by Spiritualists at least.

Hypasia! from thy glorious spirit home look down upon thy humble mortal friend, and inspire him with that love of truth which rendered thy mortal life illustrious. Help him to emulate thy great example; and render it possible that he may meet thee in thy great school in spirit life, and listen to that eloquence that held the bigoted Christian Bishop Synesius so immovably attached to the pagan Hypasia. Immortal spirit be our guide.

Errata.

DETROIT, Mich., April 29, 1880,
312 Woodward Avenue.

To the Editor of Mind and Matter:

DEAR SIR:—I notice in the published portion of my report this error: In referring to the paper published here in Detroit it reads "*National Appeal*." The paper is the *Rational Appeal*. Please make this correction and oblige and accept the thanks of yours truly and sincerely in the cause of truth and progress.

J. R. LANE,
Sec'y Mich. State Asso. of S. and L.

Mrs. A. C. Kenyon, Eau Claire, Wis., (one of our most valued subscribers), writes: "I wish you success and prosperity in the great and glorious work in which you are engaged."

Words of Cheer from Spirit Life Through a Lady Medium.

Editor Mind and Matter:

Words are inadequate to represent the moral grandeur of the great struggle for liberty in which the spirit-world has so wisely chosen you, or the sublime heroism you manifest in accepting and executing your high and arduous commission. You and your coadjutors are to make the culminating stroke for that priceless boon of freedom, the value of which our nation's noblest sires and patriots had, as they assure us now, but faint perceptions; but for the attainment of which they gladly pledged their lives, their fortunes and their sacred honor. Flinch not, quail not; their inspiration by which they move you forward to the completion of their unfinished work, added to that of the heroes, martyrs, sages, artists, poets and philosophers, of all past time, crowned with the earnest benediction of the millions in the humblest ranks of life whom tyranny has driven from off the earth before their time, but who now return bringing the retribution of stern justice to their oppressors; supplemented by the prayers, the sympathies, the generous labor of the truth-loving and suffering ones of earth, will strengthen you in every peril and quicken you to final victory.

No words of yours can be too forcible and burning to reach the benumbed sensibilities of Spiritualists, and arouse them to the fearful import of your profoundly grave and truthful statement, that the most thoroughly organized, most active, subtle, hostile and dangerous enemies of truth are on the spirit-side of life; and that the determined purpose for which they are moving forward as a unit is the overthrow of all institutions based upon soul-liberty, and the subjugation of the masses to the fantastic supernaturalism, which is mainly an invention of their cunning, concocted for the purpose of dazzling, bewildering and ensnaring the victims whom they wish to use for their selfish purposes. The whole nation is psychologized by this subtle enemy acting through mortal mediums; in and out of the church, and nothing but the most courageous, most plain-spoken, most persistent language will break the spell, and save our country to the growth and perpetuity of a freer, purer government than has yet been known on earth.

On, on, brave heart; let nothing daunt you; speak the truth—the whole truth now—for no other one who had sufficient knowledge has yet dared to do it. Every week your fearless words break the shackles from a thousand mediumistic souls, and they will yet rally round your standard in numbers that can hardly be computed, bringing for your use a formidable array of facts, concerning their wrestlings with the spirit enemies of Spiritualism.

Appreciative Commendation.

ST. ALBANS, Me., May 3, M. S. 33.

To the Editor of Mind and Matter:

Your paper is not of the "milk and water" sort, but of the spirit and flavor of old wine, and once admitted to the household is quite sure to stick from the magnetic attraction of its interest awakening power. I am glad there is one publication that is a strong and fearless champion of true Spiritualism, as I understand it, recognizing its origin, conducting control and its aims, as a manifestation of, and an emanation from, the exalted intelligences of the higher spiritual realm. It affords an answer to the heart calls, and a supply for the needs of earth's toiling and travelling children; and although you may seem to be critically severe, yet I believe the time has come when it is necessary to hew close to the line, although it may make some of our good and well meaning brothers and sisters wince; for only in this way can truth be evolved in its purity.

I hope to see the time come when you can feel like more fully recognizing the fact that the hideous monster you are so nobly battling, is fastened like a leech upon the body of our social and political life—that there is a social and political as well as theological Jesuitism, which, although perhaps not wholly identical in organization and exactness of purpose with the latter, yet the spirit of whose aim is the same, viz., the domination, control and subservience of the poor toiling many to the few powerful rich; whose illness, whose insatiable greed, whose scheming and mad ambition, has carried our country so far from what its founders intended it should be, that the baleful shadows of the coming imperialism is already seen and felt, like the withering breath of the terrible Simoom whose "blasts from hell" are drying up the fountains of freedom—the vital life of our Republic; and if the different parts of this despotic curse remain discovered it will not be long ere their marriage is consummated in a union of Church and State. Oh! let us strike the demon everywhere, give him blow upon blow, spare none of his limbs, let none of his movements escape our observation. The day is at hand that will try us all, whether we are brave and true soldiers for God and humanity or cowards, shirkers and deserters, as well as plant tools in the hands of the powers of darkness for their own selfish ends, which will surely ere the conflict terminates be shattered into fragments by the lightning of a spiritual force and power, that very few are aware is so nearly ready to descend to earth with omnipotent might and majesty.

Yours for all we can hope the world may become.
WM. MAGOON.

MUSIC.

BY MRS. H. ADDIE WHITTIER.

Was it only a poet's fancy,
The dream I dreamed that night?
Was it only a wild delusion
That filled me with such delight?
Or was it the light wind sighing
Through the branches of the tree,
That thrilled my inmost being
With purest ecstasy?

Was it only the rippling waters
Of the river at my side,
Whose low, sweet, murmuring music
My soul has vivified?
I seemed like one enchanted—
While all above, around,
Æolian music floated,
In a symphony of sound.

And lights so strange in beauty
Had flooded all the place:
Elysium minstrels seemed to crowd
The corridors of space;
And as they gathered nearer,
Lo! the vale became a shrine—
Filled with sparkling gems of music
Culled from every age of time.

And each tiny sound of nature,
Every rustle of the leaves,
Every ripple of the water,
Bound they into golden sheaves
Of music—wondrous strange in beauty.
And I seemed to understand
Every sentiment of feeling
Of that great supernal band;

Every lofty aspiration
Of the human soul it spoke,
Every noble deed and action
Into living music broke.
And from chords of purest sweetness,
Every kindly word was given,
Tinkling like the angel foot-falls
On the pearly floor of heaven.

Every sigh of mortal anguish—
Every cry of dark despair—
Every note of strife and discord—
Echoed on the ambient air.
From the wrong and pride of folly,
Came the sound of falling tears;
And the clang of crime and malice,
Pealed through all the sounding spheres,

Every noble self denial—
Every longing of the soul—
Every prayer for supplication—
Seemed in harmony to roll.
Now a stream of joy and sunlight—
Now a strain of grief and pain—
Joy and sorrow, light and shadow,
Blended in the great refrain.

Then I heard the sound of voices
Speaking, calling me by name;
And the vision slowly faded,
With the last faint, echoing strain.
But enshrined within my memory,
Treasured as a sacred theme
Is that music, real or fancied,
Of that fair, enchanted dream.

When the dream of life is ended,
And the spirit glad and free,
Rises high on angel pinions
In the light of purity.
Music! mine, would seek the arches
Of thy highest sacred shrine,
Heaven for me could be no dwelling,
If no music there were mine!

Oh! entranced I catch the music
From the shore beyond the sea,
Often do the whispering angels
Speak its grand reality.
And they tell me that the music
That we deem so fair on earth,
Only is a murmuring echo
Exiled from its place of birth.

Angel voices call us higher,
Tell us to be strong and brave,
Striving to be true and noble;
That no harsh, discordant wave
May be swept by unseen fingers
O'er the harp-strings of the soul,
But within, above, around us,
Sweetest concord may control.

When we wake to life eternal,
When our earthly dream is done,
When earth's conflicts all are ended,
When the victory we have won,
When beyond the mystic river,
Where the surges never roll,
May no falling note of discord,
Mar the music of the soul.

A Kind Letter From a Medium.
UTICA, N. Y., May 2d, 1880.

Editor Mind and Matter:

Postal received notifying me that my subscription had expired. You also state that it is your custom to give said notice two weeks beforehand. Permit me to inform you No. 20, received two weeks ago, was the last received; therefore concluded that was to be last of my dues. Then came postal Friday last, and yesterday another paper, which this day I have been reading. I am delighted always to read your excellent messenger, and have done so with much profit and satisfaction. I have the deepest regard for its welfare, and look upon you as a kind, patient, earnest, sincere father. When you protect the children (mediums) from their enemies, you are aiding the good spirits in their noble work of saving mankind.

In my opinion, you are a great savior of the means, whereby the communication between this and the other life is demonstrated. May the power we call God, and the hosts of its ministering angels, aid and assist you, in the soul-prayer of one who has had not a little experience. I call to mind what that good and venerable spirit, Dr. J. V. Mansfield, said to me in a letter a short time ago: "Thirty years of catering to the selfishness of a skeptical world has taught me a lesson that I begin to profit by—that is, we are considered immaculate just as long as we will give our time and strength free to satisfy the selfishness or morbid curiosity of most mortals."

I have no words that can express my regard for Bro. M. Way down in the secret depths of my soul comes surging up a feeling for that man which I have not the power to describe. Although never having had the pleasure of meeting with him, it seems as though I had known him always. The representation you gave of him in your paper—

No. 20, M. S. 32—accords with my ideal of a truly developed man. One need only look upon that picture to recognize that the original must have lived a true life.

I did not intend saying so much when I began, and sincerely trust you will forgive me for intruding on your valuable time. If I have done so, the only apology I can find is, it is the first opportunity, although many times I have been tempted to write you and enclose some of my experiences while under control. You did, however, through our friend and brother, Jay Chaapel, publish a few questions and answers that were given through myself.

And now, in conclusion, if you will be kind enough to send me MIND AND MATTER, commencing with the numbers 21 and 22, I will be very grateful. Will subscribe for six months, and remit within two or three weeks. About six weeks ago I met with a serious accident—burning my hand and wrists in a shocking manner. Gloves, naptha, and unaccountable thoughtlessness on my part was the cause. By the kind ministrations of friends mortal and spirit, I am so far recovered as to be able to write and do many other things not requiring great muscular exertion.

With many kind wishes for the future success of your valued paper, I will close by wishing you health and prosperity.

Yours fraternally, JOHN C. ROWE, JR.,
No. 5 Cooper Street, Utica, N. Y.

Mediums' Camp Meeting, Under the Auspices of the Co-Operative Association of Spiritualists.

The Co-operative Association of Spiritualists of Philadelphia would inform your readers that they intend to hold an Independent Mediums' Camp Meeting at Creedmoor Park, eight miles above Philadelphia, on the Delaware commencing July 9th and continuing through the month.

We intend to welcome every medium and afford them ample opportunities to show forth to the world their mediumistic powers, in the promotion of Spiritualism and to their own financial benefit. We hope that mediums everywhere will come to the front, and that this year there will be a signal victory for the cause of right and truth.

We intend and know our camp meeting shall be a success, and we earnestly desire in our unselfish purpose to share our success with mediums everywhere.

At the last meeting of our board we elected the following efficient committee to act in the interests of this camp meeting, and with these at the helm we can guarantee success:

Lecture Committee—James A. Bliss, William Weber and Mrs. Dr. E. S. Craig.

This committee, acting immediately, have already secured the services of some of the most popular speakers of the day, viz: Mrs. Nettie Pease Fox, Dr. R. C. Flowers, and Mrs. Katie B. Robinson. These speakers draw large audiences wherever announced. Don't fail to hear them.

Committee on Rules and Regulations—

and Miss J. Molony.

Advertising Committee—Messrs. S. Wheeler, Wm. Weber and Wm. Johnson.

Mediums' Corresponding Committee—Mr. Alf. James, Mrs. Dr. E. S. Craig and Mr. S. Wheeler.

These committees are all actively engaged preparing the way for a good time. The Mediums' Corresponding Committee is authorized to prepare a circular for publication, to be sent to all the spiritual journals inviting them to have agents upon the ground to solicit subscriptions for and to circulate their papers.

We intend that every true Spiritualist that loves the cause and will put forth an effort to promote its interests with their own, shall receive a hearty welcome and be well paid for their co-operation.

On motion, voted and unanimously ordered that a copy of the minutes of this meeting be sent for publication to the *Banner of Light*, *R. P. Journal*, *Voice of Angels*, *Olive Branch*, *Texas Spiritualist*, *Spiritual Record*, *Celestial City*, *Rational Appeal*, *Progress* and *MIND AND MATTER*.

Mrs. Dr. E. S. CRAIG, Sec'y.

KIND WORDS.

C. Beard, of Centropolis, Kan., forwarding subscription, writes: "Our cause is gaining here—have no mercy for traitors in our camp."

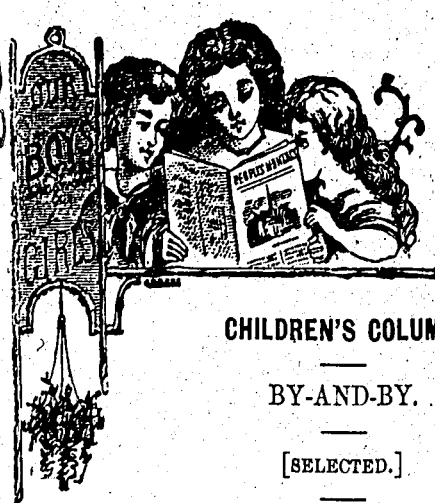
Robert Walker, of Libertyville, Ill., writes: "I like your paper in every respect, and it is of a high order in my judgment. I hope you will realize your object."

Dr. Thos. J. Lewis, 425 Clermont avenue, Brooklyn, N. Y., writes: "The angels of righteousness, equity and justice must have been around you when you inaugurated the best spiritual paper (MIND AND MATTER) in the world."

E. H. Heywood, of Princeton, Mass., writes: "I wish to thank you for the very able and timely editorial in your issue of April 24. So many reputed Spiritualists seem to hold their faith as a mere afterthought and appendage of that exploded myth—Christianity, and to accept the base fruits of Christian superstition as finalities in morals, that it is truly refreshing to find one who really believes Spiritualism to have a basis in fact and acts accordingly."

C. W. Cotton, Portsmouth, O., writes: "I cannot tell you how much I enjoy your paper. There is a freshness and vigor about it that is inspiring. It has brought to me new ideas and new friendship for those who are laboring so gloriously for the cause of truth. My heart goes out in sympathy for those who are struggling so valiantly against the adverse influences of the two worlds and the cheering words they get from your paper meets with a hearty response and amen from thousands of readers. Continue your good work and believe the blessings of the good and true will follow you."

Helen Augusta Richardson, Felchville, Vermont, writes: "I was happily surprised to receive a copy of MIND AND MATTER, the reading of which has much interested me, particularly the communications given by John Paul, 223 Walnut street, Chicago, Ill. I am now wondering I. S. Kfoot is so mindful of me as to do me so great a favor, or was it a contribution to his medium and etc. Many thanks to the great and good chiefs; also those so kind as to grant his request. This No. 2 is very interesting all of it. I am glad to learn that D. M. Bennett is so soon to be released and return to his home. As David Crockett used to say, 'Be sure you are right, then go ahead.' But you will have a fearful conflict if you root all the mischief and blackguard afloat and among those claiming to be 'away up high' in spirit teachings. I have come near being killed myself. Thanks to the dear spirit angels, I live, and mean to until I see all my foes vanquished."



CHILDREN'S COLUMN.

BY-AND-BY.

[SELECTED.]

There's a little mischief-maker
That is stealing half our bliss,
Sketching pictures in a dream-land,
That are never seen in this—
Dashing from the lips the pleasures
Of the present while we sigh;
You may know that mischief-maker,
For his name is By-and-By.

He is sitting by your hearth-stone,
With his sly, bewitching glance,
Whispering of the coming morrow
As the social hours advance;
Loitering 'mid our calm reflections,
Hiding forms of beauty nigh;
He's a smooth, deceitful fellow,
This enchanter, By-and-By.

You may know him by his winning,
By his careless, sportive air;
By his sly, obtrusive presence,
That is straying every where;
By the trophies that he gathers
Where his sordid victims lie;
For a bold, determined fellow
Is this conqueror, By-and-By.

When the calls of duty haunt us,
And the present seems to be
All the time that ever mortals
Smile from dark eternity,
Then a fairy-hand seems painting
Pictures on a painted sky;
For a cunning little artist
Is this fairy, By-and-By.

"By-and-By," the wind is sighing,
"By-and-By," the heart replies;
But the phantom just above it
Ere we grasp it ever flies.
List not to the idle charmer,
Scorn the very specious lie—
O, do not believe or trust in
That deceiver, By-and-By.

Lottie's First Secret.

BY LOUISE CORWIN MCCARTY.

"Lottie, I want you to make all these into lighters," said Mrs. Morton, pointing to a pile of blue, pink, yellow and green slips of paper which lay on the table; they are so very handy, and then, you know, they save the matches."

Lottie's face lengthened wofully as she glanced at the pile of bright-hued paper.

"There'll be an awful lot of 'em—five hundred at least, if all that is to be made up; and it is dreadful tiresome work to keep twisting and twisting at that slippery stuff!" she returned sulkily.

"Let me see," resumed Mrs. Morton, reflectively, and without noticing Lottie's grumbling reply in the least; to-day is Tuesday. If you can get them done by Saturday, I will give you fifty cents."

At the mention of fifty cents, the sullen little face again grew bright, and the frown which had gathered on the pure white forehead vanished, for Lottie was fond of money, and believed she would rather work for such a sum as her mother had named than go without it.

"May I do them in my own room, and work at them just as I feel like it?" she asked.

"At any time and place you like, my dear, so long as you keep to the contract, and have them finished by Saturday!" answered her mother, kindly.

"But if I should fail to work all the paper by that time, couldn't I have the fifty cents all the same?"

"Certainly not!" replied Mrs. Morton. "A bargain is a bargain, and if you do not keep your part of it, you cannot expect me to fulfill mine."

And judging that no compromise could be made, the little lady gathered up the paper and trotted off to her own room, intending to put all possibility of a failure out of the question by working steadily the rest of that afternoon at least.

Lottie Morton was a remarkably pretty little girl, with eyes as blue as the turquoise set she wore on Sundays, and hair like fine spun gold—but she was also a very lazy one.

In vain, her mother had tried every method she could think of to give her habits of industry; but finding every attempt to have utterly failed, she had at length determined to pay her for accomplishing various tasks, hoping by this means unconsciously lead her into acquiring a taste for other than idle pastime.

Judging by the determined air with which Lottie had left the room and sought her own, paper in hand, Mrs. Morton fully believed she had at last hit upon the right plan, and was not a little pleased.

Meanwhile, Lottie was seated among her strips of bright paper and worked swiftly and diligently for—a full half hour.

Then she stopped, and resting her bright, curly head on her hands, fell to thinking.

"I have it!" she exclaimed, at last. "I'll hunt up Bess. She's an obliging little thing, and will be glad of a few pennies to call her own."

Stealing softly down the back-stairs, Lottie made her way to the wash-house, where she knew Bess, a little girl her mother had recently taken from the almshouse, to help with baby Fred, and assist in what cook called "chores" could most likely be found.

"Bess," said Lottie, in a low voice, "put down those knives you are scouring and listen to me. Do you know how to make paper-lighters?"

"Yes, miss; we used to make 'em for the men to light their pipes with, up to the poorhouse."

"Very well, then; I've got a whole lot up in my room that are to be done by Saturday, and if you will do them for me, I'll give you ten cents."

"I'll do 'em, certain!" said Bess, her dull eye-brightening, "if I can only find time."

"Oh, I guess you can manage it, if you try," returned Lottie; "but I must tell you something first. It is a very great secret, the making of these lighters, and you must promise me not to tell a living soul that you have even so much as touched one of them."

"Lor', miss, I would not say a word if they flayed me alive, if you said not to," replied Bess, whose admiration for Lottie, with her doll-like beauty and elegant dresses, was unbounded.

"Very well, then; you may do them, and remember that to break a promise is a very wicked

thing." With which sage remark, delivered with great dignity, Lottie walked away.

Saturday night came, and the little girl, not daring to meet her mother's eye, handed her the lighters, received the promised half-dollar and the kindly words of praise which accompanied it, and hurried from her presence.

Sunday was anything but a peaceful or happy day to Lottie. For the first time in her life she had deceived her dear, kind mother, and the money she had received the night before weighed like lead in her pocket, and the words of praise hung no less heavily on her heart. But she strove to forget it, thinking that no one suspected her secret, however unpleasant its keeping might be. "Bess, Bess!" called Mrs. Morton, on the following Monday morning.

But no Bess answered, and somewhat vexed, she started in search of her.

In the dining-room, she came suddenly upon her, wearing a startled look on her round face, and in the act of covertly thrusting something in her pocket.

"What is that you are hiding?" she asked.

"Nothing!" returned Bess, grimly.

Much displeased, Mrs. Morton bade her hand the package to her at once; and, reluctantly enough, Bess obeyed.

"Candy!" she cried, as she opened the crisp, white paper, "and quite a quantity of it, too. Now, Bess, my poor child, I want you to tell me how you came by this, or the money you bought it with. Speak the truth without fear, as you would to your own mother, were she living."

The tears sprang to the child's eyes, and, rolling down her cheeks, fell on her brown, toil-stained hands, but not a word would she answer; nor could all Mrs. Morton's entreaties and promises of forgiveness draw from her the desired information.

"Very well!" said the lady, at last; "since kindness will not move you to speak, I shall have to try other means. You can go up to the garret, and remain there until night. If you are prepared to answer my questions by that time, all will be well; if not, then I shall have to punish you, for I have taken you to raise and I must make a truthful and honest girl of you, if I can."

And knowing all this, Lottie grew more distressed than ever.

"What are you going to do, mamma?" she asked that evening, as her mother, looking very much worried, passed her on the stairs.

"Whip Bess!" she answered, sadly. "I fear there is no other way by which to loosen her obstinate tongue."

All day, Lottie had been hesitating between right and wrong, but now she came to a certain decision, and falling at her mother's feet, she burst into a flood of tears.

Gently her mother led her into her own room, and there, with her fair little head resting on her loving bosom, the whole story came out, not at once, but in broken sentences and with many sobs.

"You'll forgive me this once, won't you, mamma, dear?" the little girl asked, as she concluded.

"On one condition; that you tell the whole truth to Bess, and make up to her as best you can for the trouble she so innocently got into through your wrong-doing."

This, the little girl did most willingly, and those who know all about it say that she tried hard to overcome her lazy ways, and at last fully succeeded, and, furthermore, that she never tried to win either money or praise by deceit again.—*Golden Days.*

A Useful Suggestion.

PORT JERVIS, N. Y., May 2d, M. S. 33.

J. M. ROBERTS—Dear Sir:—I send you 25 cents to be used in sending MIND AND MATTER to the clergy, or wherever you may deem it proper to send it. Can there not be established a fund for that purpose similar to the "Tunie Fund"? I will try and send you a little now and then for that purpose.

Mrs. E. A. BURRELL.
[We cordially approve of the above suggestion and will acknowledge the receipts of all money contributed for that purpose, and will faithfully apply them to any purpose the contributor may suggest, or if left to our discretion will see that the paper reaches those who need its perusal.—Ed.]

FREE LIST FUND.

Mrs. E. A. Burrell, Port Jervis, N. Y. \$0 25
A. L. Hatch, Astoria, I. L. 5 00

Special Notice from "Bliss' Chief's" Band.

[E. Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He says he loves white chiefs and squaws. He travels like the wind. He goes to circles. Him big chief, Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick, send right away. No wampum for three moon.

This spirit message was first published in MIND AND MATTER, January 10th, M. S. 32, with the announcement that "Magnetized Paper" would be sent to all who were sick in body or mind, that desired to be healed, also, to those that desired to be developed as spiritual mediums, for three months for three 3-ct. stamps. The three months have now closed with the following result:

3,405 persons have sent for the paper by mail. 1,000 persons have received it at the office; and the hundreds of testimonials that have been received of its wonderful work in healing the sick and developing mediums, prove that Red Cloud and Blackfoot have faithfully kept their promises. That all may have an opportunity to test the merits of the paper, the price for the future will be as follows:—1 sheet, (postage paid), 10 cents, 12 sheets, \$1.00. Send a silver ten cent piece if you can. Address, James A. Bliss, 713 Sansom Street, Philadelphia, Pa.

A Proposition.

I am prepared and will send to any one address, direct from my office, one sheet of "Blackfoot's" Magnetized Paper, postage paid, every week for one month for 40 cents; two months for 70 cents; three months for \$1.00. Address with amount enclosed, James A. Bliss, 713 Sansom St., Philada.

H. W. Colton, Fairmount, Minn., forwarding subscription, writes: "I am well pleased with your paper; I read it and lend it to my neighbors who will read it. Spiritualists are like hen's teeth—very scarce here. May the angel world help you in your glorious undertaking is my humble wish."

John F. Goodrich, Water Proof, Ia., forwarding subscription, writes: "I desire to become a subscriber for your valuable and to me very interesting paper. It is your earnest contention for the truth that commands my admiration. Oh! that you may be sustained in your responsible and arduous task."

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

JAMES W. NYE.

GOOD DAY, SIR:—Mortal errors must be atoned for in the spirit. They entail misery but never damnation. The doctrine of eternal damnation is the magic wand waved by priests over the ignorant, and the intelligent mortal who believes in such foolishness deserves to suffer. When here in the mortal form I passed through a checkered career. From my boyhood days I had made up my mind to overcome opposing circumstances or die in the attempt. With my mind set firmly towards success—honest success if possible but success anyhow I strove through life. I have found in spirit-life that honesty like any other quality that dwells in the human breast, if it fosters truth and progress it must of necessity act in accordance with the saying of St. Paul and be "All things to all men." If you wish to succeed politically, and become what they call a solid man, you must in the present state of society conform to popular prejudices. When you reach the highest point of your ambition, everything depends upon the benefit your actions have conferred on humanity. As a spirit, I am sorry to say the present state of affairs in the mortal life allows very little chance for the success of an honest man, and I deplore this sad condition of things; but it must remain so for a time in order that man through suffering may become truly wise. When that day comes—the proper time—all things will be so adjusted both in spirit and on the mortal plane of life that all will work harmoniously together. But this good time will never come until every human being respects the rights of all other human beings. The legislation that will bring this about will usher the dawn of universal happiness. I say to you, labor not so much for mortal success, but foster and encourage truth and honesty while here. You will then escape misery, regret, and what is worse, the moral taint that will attend your spirit for ages in the hereafter. Even when you become one of the purest and brightest spirits in the after-life, you will at times feel the deepest regrets for the wrongs you have done in your mortal state; and these regrets will be the thorns upon the rose of infinite happiness. Remember this and be wise in time is my advice. As for my mortal career, I care not to call it up, for I am struggling as a spirit to forget it. I was known when here as James W. Nye of Nevada. I died at White Plains, New York.

[That communication purports to come from the late United States Senator Nye, and is most characteristic of that noble souled man.—Ed.]

BARDESANES.

GOOD MORNING:—It is a long time since I passed to spirit-life. Centuries have rolled away since then. I come to-day to bring you as much light as conditions will allow. My mortal belief was that of a fatalist. I held that, whatever must be and would be that no mortal power can turn aside the inevitable operation of fate. I taught my followers this doctrine. "How far have you found your doctrine true, as a spirit?" You will ask. I answer; I have never found the mortal nor spirit whose fate is fixed. I have found this, however, that man must, upon the mortal plane, adjust himself to the conditions around him. If he does not do this, he might as well never have lived at all. A man who is ahead of his age, or behind it makes his mortal life miserable. Fate is just this and nothing more. If you sit down supinely and make no effort to make the best of your circumstances you will perish, but if you are bold and stand up determined to succeed, you may succeed or fail, but neither will cause you remorse. I most gratefully thank the light that I have received from spirits, both in my mortal and spirit-life, that led me to be a fatalist while on earth for it served to save me from the greater error of joining the ranks of the religious fools of my day. And now let me give you a brief history of my mortal career. I was known when here as Bardesanes of Mesopotamia, town of Edessa, about from 160 to 180, A. D. I had a school at Edessa. I taught as my fundamental principle, Fatalism. I have read the writings and books of Apollonius of Tyana, of my country. He taught in those books that there was but one God and that he was a prophet sent by that God. He also taught substantially the same doctrine as that contained in the first chapter of the Gospel according to St. John, about the light of the world; and Apollonius being what you now call a medium, performed wonderful magnetic cures upon the sick, and also read clairvoyantly at a distance, just what the personal character was of those about whom he desired to know, and in this way, baffled his enemies for a long time until they finally made way with him. "He was either killed by the bow-string, by crucifixion, or immersion in boiling oil." That is the way his life read as I received it; and he tells me, as a spirit, that he was crucified at some place near Edessa. He left the mortal form either in Mesopotamia or Phœnicia. But while I have met and managed to converse with Apollonius, I have never met the God-man of the Christians. I will say more than this. While I was on earth no such man was known to the learned of that age nor in fact any of his disciples. The accounts regarding them must have been an outgrowth of later years, for I never saw them, heard of them, or read of them. I do not know that I can give any more definite information than I have done concerning these things, for I never visited Alexandria, and all that I knew I had to acquire from study. I was poor, and gathered knowledge from whatever source I could reach. All that which I have stated to you is true, as I hope for eternal happiness.

[We find the following account of Bardesanes in the *Encyclopædia Britannica*.—Ed.]

"Bardesanes, or Bar Deisan, celebrated Gnostic, was a native of Edessa, in Mesopotamia, and appears to have flourished during the reign of Marcus Aurelius (A. D. 161 to 180). Very little is known of his life. He is said to have held a disputation with Apollonius, a philosopher in the train of Lucius Verus, and he is known to have written against the Marcionite and other heresies. There is considerable doubt whether he was ever a disciple of Valentinus, but it is acknowledged that he never ceased to belong to the Christian Church. However seriously his principles, if rigidly interpreted, might conflict with the doctrines of Christianity, he did not regard himself as opposed to that faith, and he was generally considered one of its best defenders. He was especially famed for his hymns, fragments of which are still extant. Of his other works there seems to remain only a treatise *On Fate*, a portion of which is preserved by Eusebius (*Prep. Evan.* vi. 10), while the whole has been printed from a

Syriac MS., with English translation by Cureton (*Spicilegium Syriacum*, Lond., 1855). The system of Bardesanes, so far as it can be gathered from the scanty notices of other writers, had many points in common with that of Valentinus, but shows to almost a greater extent the influence of Oriental mysticism and imagery. He begins, as do all the other Gnostics, with postulating the existence of the Unknown God or Father, the ground of all the forms of being. Alongside of God, and co-existing with him,—in fact, his necessary shadow,—is vague, unformed, eternal, and uncreated Matter. From this dualism springs the possibility of evil in the universe. Evil is not, indeed, correlative and equally necessary with God, but arises from matter. The Eternal Father, through union with His everlastingly produced, but shadowy companion, brings forth the Son, from whose union with the Holy Spirit (Sophia) spring the elements. The combinations of the productive and receptive agents are called *Syzygies*, and of them there are seven. Bardesanes, who had deeply studied the Chaldean astrology, seems to have discussed at great length the influence of the stars on human action. He vindicated for man, what may, with some stretch of language, be termed a *transcendental* freedom. His followers were distinguished by the strange opinion they entertained with regard to the body of Christ, which they held only to be phenomenal, not real."

[Such is the account given of Bardesanes by those who in writing of the ancient sages and their teachings, seek to construe what they taught to give color to the pretension of the Christian religion that it is what it purports to be, of divine institution; or to exalt its claims to respect over the old religious doctrines from which it was derived. If the foregoing communication is from the spirit of Bardesanes, as we believe it is; then it becomes almost a certainty that the writings of the so-called *Apostolical Fathers* are of no historical value. It is most improbable that if any writing relating to the life and teaching of such a person as the Christian Jesus had been in existence as early as from A. D. 160 to 180, that Bardesanes would have heard of it. Returning as a spirit he says he knew nothing whatsoever of such a being as the God-man Jesus. He was, therefore, in no possible sense a Christian, either Gnostic or Orthodox. He shows that he was familiar with the life and teachings of Apollonius of Tyana, and tells us that the latter, in his writings, taught that there was but one God—that he was a prophet sent by that God—and that he taught the same doctrine about the light of the world as that contained in the first chapter of the 4th Gospel. He assures us that Apollonius was a medium and wrought wonderful cures of the sick by the power of magnetism—that he was a clairvoyant or seer—and that he was crucified because of his prophetic gifts. Here we have further confirmation of the identity of Apollonius as the essential prototype of the Christian Jesus, a purely mythical personation of the great pagan philosopher and Spiritualist medium. The truth is coming to light with resistless power. Modern Spiritualism may justly be regarded as the universal solvent for all the mysteries of the past. With those mysteries perfectly solved ignorance and superstition will have to flee the earth and priestcraft will become as useless as is the present royal dynasty of the British Empire. Light! more light! should be the soul felt invocation of every friend and truth and humanity. Be assured that those who desire no light, or, at most, only such light as suits them, are not the friends of truth and the bane of their race. We cannot forego adding that it is not the least notable fact in connection with the above communication that it was only about the time when Bardesanes lived and wrote that there began to appear any writings that are recognized by biblical critics as authentic. It would thus appear that it was during the reign of Marcus Aurelius that a settled attempt was first made to substitute the Christian corruption of the ancient philosophical teachings for the established religion of the Roman Empire. It was doubtless owing to that attempt to subvert the established religion of that mighty nation that led the learned and benevolent Marcus Aurelius to resist with severity the monstrous fraud that the so-called Anti-Nicene Fathers were seeking to impose on the subjects of the Empire. Would to God! those measures had been successful. What horrors would have been spared to the world since then!—Ed.]

SALLIE MACKENSIE.

GOOD MORNING:—I have not been long in the spirit-life—perhaps four months. I return here anxious to give a communication that I think will reach my family. I was a young girl—nineteen or twenty. Life had a great many attractions for me, but still I was called home. I would say say to my afflicted parents that I am happier as a spirit than I ever could have been as a mortal. Therefore I am glad of this change called death. It is only a change, and nothing else. It means birth into eternity. As I ever tried in my mortal life to be kind and loving to all around me, I am very happy as a spirit in consequence of this. I might also speak of the errors of my religious training, but I will not do so, for fear of offending my parents, who taught me the best they knew. I send them my love as their spirit daughter.

SALLIE MACKENSIE, Waverly, Ind.

[This spirit was described by Cha-wan-ska as being a beautiful young lady, but said she was very weak. It was with the greatest difficulty she could give her name and place. Cha-wan-ska then said the next one coming to control was a "Preacher Brave." We replied, "I hope he will tell nothing but the truth." This communication followed.—Ed.]

SHUTE BARRINGTON.

GOOD DAY, SIR:—You have well said, "Speak the truth." Seek the truth—hold fast to it—die for it, if need be, for it is "the pearl of great price," yes, of priceless value. Although for a considerable time in the spirit-life, I am just awakening to the realities of that life. I am just beginning to be a truth-seeker. I would say to all mortals, your creed-bound, narrow, contracted view of heaven is false in every way. The universal law that governs spirit-life is, that you will receive your just reward for all your deeds, and what is of still greater consequence, you will have to make your own atonement. Oh, foolish belief! and why did I, a so-called learned man, adhere to such foolishness as to think of ever being saved by an innocent man's blood. Oh, for a tongue of matchless eloquence to win poor down-trodden humanity from such a weak, unstable support as that. Oh! if it were only possible that I could come in materialized form and stay long enough to preach the great truths of the life beyond. Great Infinite Power! send that day soon when the dead shall

really arise and bear witness to the truth, and become the accusers of this false and soul-crushing theology which is murdering mankind spiritually, and erase it forever from this planet. This, sir, is my honest desire, and to bear witness to the truth and for the truth is my reason for coming here at this time. I was a bishop of the Church of England. My name was Shute Barrington, Bishop of Durham between 1800 and 1810. I hope this will go out to the world and make the deep impression I would have it make upon the minds of all who read it.

[We take the following account of the person who purported to give, and who did give, as we believe, that most impressive communication. We translate it from the *Biographic Universelle*.]

"SHUTE BARRINGTON was the sixth son of an English nobleman of that name. He was born at Becket in Berkshire, England, and seven months thereafter lost his father. He studied at the school of Eton and in Merton College of the University of Oxford, of which he became one of the associates. Ordained by the Bishop of Oxford in 1756, he was successively ordinary chaplain of the king, canon of Christ Church in 1761, of St. Paul in 1768, and bishop of Landaff the year following. The support that he gave in the House of Lords to maintaining the obligation of subscribing to the thirty-nine articles rendered him suspected by enemies among the dissenters, who, considering the sentiments which his family had professed, seemed to warrant the reproach of desertion. In 1779 he proposed a bill intended to more efficiently prevent the crime of adultery; but this bill, after a second reading in the House of Commons, was defeated through the influence of Fox. King George III., who held him in the highest esteem, and who called him his bishop, raised him of his own motion to the Episcopal seat of Salisbury. As the cathedral and palace were tumbling in ruins, a subscription was opened to repair them. One day a man simply clothed, after having visited the church, asked for the subscription list, and placed in the hands of the clerk a bank bill for one thousand pounds sterling, in the name, he said, of a gentleman of Berkshire. It was afterwards known this very generous gentleman was the king himself. Thomas Thurlow, Bishop of Durham, dying in 1791, Barrington, always favored by the monarch, obtained this exalted bishopric. He published several mandates. In one of them, in 1801, he attributed as the first cause of the French Revolution the corruptions of the Church of Rome. In 1806, he resumed the same subject, and published his views under this title: "*Motives for which the Church of England separated from the Church of Rome*." Immediately a Catholic priest of Newcastle took up his pen to accuse his lordship with having preached from one end of his diocese to the other a holy crusade against the opinions and persons of the Catholics. So far as related to the persons, the accusation was unjust, because at the same time that this prelate signaled his zeal against the progress of Catholicism, he employed a part of his revenue to help, through the intervention of the advocate Butler, the French priests who took refuge in Great Britain. The controversy was, nevertheless, continued for some time. In 1811, the Bishop of Durham compiled in one volume the sermons, mandates and other writings that he had published. In 1815, he terminated his literary career by "*An outline of the political life of William, second Viscount Barrington*," his brother. In the preparation of that work he was aided by his cousin, Sir Thomas Bernard, who assisted him equally to satisfy his penchant for benevolence in founding charitable societies and schools, and in sustaining hospitals. Some distinguished and useful men found in him an active protector, among others William Paley, author of *Natural Theology*; Carlyle, known by his travels in the East; Andrew Bell, who perfected a method of instruction that he introduced into England; Faber author of some works on the prophets; Dr. Gray, to whom we owe the *Key to the Old Testament*. There was not, perhaps, in London a charitable institution of which the Bishop of Durham was not one of the benefactors; and by his will, the results of his generosity were extended beyond the tomb. United at his table were seen Non-conformist ministers, Roman Catholics, Quakers, and illustrious strangers. One of the latter, Abou-Taleb, who wrote a curious narrative of his travels, of which an English translation was published at Calcutta, was moved to render homage to his virtues. In form this prelate was tall and majestic. In his early youth he was threatened with consumption; but by temperance and exercise he reached the age of ninety-two years without any serious sickness. He died on the 27th of March, 1826."

[Such is the French account of this truly great souled and good man. It would seem from the fact that but little notice is taken of him by English ecclesiastical and biographical writers, that his broad and liberal views, and his generous benefactions were so unpopular among the English clergy and literati as to almost prevent him from obtaining a place in the list of England's distinguished men. We are happy, at this late day and through this humble channel, to record the too rare virtues of this friend of humanity. The communication is every way worthy of the spirit of such a man. Before closing we desire to call attention to this sentence of the communication: "Although for a considerable time in the spirit-life, I am just awakening to the realities of that life. I am just beginning to be a truth-seeker." For fifty-four years the Christian life and training of this learned man was the cause of keeping from learning the truths of the spirit-life. Can a religion that causes such calamities be anything but a curse to those who rely on it for guidance? It cannot. With the spirit of Shute Barrington we say: "Infinite Power! send that day soon when the dead shall really arise and bear witness to the truth (in visible forms) and become the accusers of this false and soul crushing theology, which is murdering mankind spiritually, and erase it forever from this planet."

A considerable time passed before the next spirit could take control. Cha-wan-ska, the Indian guide, said there seemed to be a number of spirits holding a very animated conversation, but what about he could not tell. Finally he said, "Brave Roberts these spirits are Catholics. One want communicate, rest no want him do it. One Abbie he lead rest." My curiosity being aroused to know what this occurrence meant, I urged Cha-wan-ska to help the spirit to control. In a few minutes this communication was given.

NICHOLAS CHANGARNIER.

GOOD MORNING, SIR:—I tried to brake away from Catholicism and in this I have been opposed. That caused the great difficulty and contention about my coming here to-day. I passed to spirit-

life 1876. I was a general in the army of the French Republic, and died at Paris. I want to set the question of religion at rest, as far as I can. This is the object of my return to-day. Religion is wholly a fraud. There is nothing after death but spirit-life, and in that life the spirit must work out its own salvation without any help from any one. Spiritualism is the angel that will put to flight the hosts of the Devil. The fat priests and the lazy ministers will soon be driven to abandon their places by the phenomena and logic of Spiritualism. There are many spirits who are present here who are trying to prevent me from telling you this. It is therefore, very hard for me to speak in this way. If it is not as good as you would like it to be, remember that when you have a bad pen to write with, you can only do the best you can whether it is good or bad. Please sign me,

NICHOLAS CHANGARNIER.

[The control seemed to be forced to yield the medium by the opposing forces. Cha-wan-ska said that he could not hold the control to give the full name, which is Nicolas Anne Theodule Changarnier. He was born at Autun, France, April 26th, 1793. In his communication he speaks of having been a general in the army of the French Republic, but says nothing of having been a general under Louis Philippe, King of France. The last military command he held was under the French Republic from 1848 to 1851. The significance of the communication, if it be genuine, (which we cannot be positive of owing to the presence of opposing Catholic spirits,) is that it would indicate that the power of the Catholic priesthood in spirit-life, over their better informed followers is being weakened if not broken down.—Ed.]

ANNA M. HOLLIDAY.

GOOD DAY:—I am very old. It seems to me I have been here before, and yet I am not certain of it. I was eight-three at the time I passed away, but away where I cannot tell. Everything is the same, only I feel lighter and out of pain. I want to talk and yet in reality I have nothing in particular to say, because I can't find that which I expected to find. In fact as an old lady, I do wish sir, you would tell me how to proceed to awake to the realities of this place where I now am. I would say I am neither happy nor unhappy, and yet there is a cloud around my spirit, and I do not know how to direct my course, because the religion on which I relied fails to give me that spirit satisfaction I expected. I was known as Anna M. Holliday, Winchester, Va. I have a son who was Governor of Virginia at one time.

[Cha-wan-ska said this spirit appeared as if she had passed away with a clouded intellect. She said she had been brought to the circle by two bright female spirits that her sight did not enable her to distinguish. She was advised as she requested, and left apparently satisfied that she would be enabled by her visit to get away from her weak and unsatisfactory condition.—Ed.]

DAVID BRUNER.

WELL:—Devilish strange place this; isn't it? (Seeming to be at a loss how to understand matters he was reminded he was a spirit and asked if he had never heard of Spiritualism.) A spirit! Why, I'm Dave Bruner, of Accomac, Old Virginia. I'm damned if I know anything about spirits or Spiritualism. The last thing I remember about it was that I was on the barge Mary Jane, bound from New Bedford to Charleston, off Hatteras Inlet—dark night—blowing great guns—a man overboard and Davy Bruner had gone to meet his old friend, Davy Jones, down below. That is the substance of the whole yarn. And now, mate, I want to lift my anchor, clap on sail, and get to some port somewhere; and you are the Captain that is going to give me the bearings. Just give me the right latitude and longitude and the right course and I'll clap on all sail at once and sail for port. I was washed overboard on May 6th, 1832. How long ago has that been? (He was told just forty-eight years. He asked:) Can that be possible? Why it don't seem it can be so! (He was asked how he had spent all that time as a spirit. He answered:) I've been hanging around my old haunts when ashore, drinking wherever I could get a chance. He said he had been sent to the circle by a man he did not know. He was advised to strive for something higher and better than the mere gratification of his old earthly habits and he would soon find what he was seeking. Saying, "Mate, I think I sight the port now. Accept a sailor's thanks. The wind seems fair and I feel I shall make her certain," he yielded the control.

The Cause in New York.

New York City, May 4, 1880.

Editor Mind and Matter:

Our cause in New York and vicinity is in a flourishing condition, and as far as general observation goes, the Spiritualists of New York are largely composed of the *élite* and more educated class, while those of a scientific turn of mind are well represented. A glance at Tenor's Hall or Masonic Temple during our Sunday service would convince the most skeptical that our audiences are not composed chiefly of "short haired women and long haired men," but, in point of intelligence and respectability, would compare favorably with the congregation of Trinity Church itself.

The reception of D. M. Bennett was a splendid success. Chickering Hall was crowded almost to suffocation; even standing room was at a premium long before the hour of commencing, while hundreds crowded the stairways in the vain attempt to gain an entrance. The audience was such as any man may well be proud of. Fifth Avenue was liberally represented. A more refined, intelligent and well-behaved audience I never saw. The tremendous applause which greeted Mr. Bennett upon his appearance on the stage might well cause religious superstition and bigotry to quake and cheer the hearts of the lovers of free thought, free speech and free press.

You are at liberty to use any portion of this letter in any way you deem proper, and if you will accept, I will from time to time give you a line or two on any event of importance that may occur in New York.

Yours for humanity,

WM. S. SMITH,

229 West 38th street, New York,

[We should be happy to hear from Mr. Smith at any time.—Ed.]

Wm. Jolly, Hillsboro, Oregon, forwarding a new subscription, writes: "I am doing what I can for your paper, and I appreciate it so highly that I have taken the liberty without solicitation from you to solicit subscriptions for the paper." [If all our subscribers would follow Mr. Jolly's example our list would double inside of thirty days.—Ed.]

MIND AND MATTER.

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In writing to the departed, the spirit should be always addressed by full name and the relation they bear the writer, or one soliciting the response. Seal your letters properly, but not stitch them, as it defaces the writing matter. The letters, to secure attention, must be written in the English language.

Office Regulations and Requirements.

One Sance of an hour, with one person in his presence, \$5.00.
One " 1/2 hour, " 3.00

ERROR MUST DIE THAT TRUTH MAY LIVE.

Since the advent of Modern Spiritualism the question "What is truth?" has forced itself upon the minds of all who have not been content to close their eyes against the phenomenal facts which have attended the growth and development of the prevailing spiritual movement. Those facts have utterly confounded the learned and dominant classes of society, and challenged their ability to ignore them, or to explain them in such a way as to reconcile them with the teachings which they have claimed were the limitations of truth. Dogmatic theology has found itself confronted at every point by facts which demonstrated the utter groundlessness of its teachings, and science, in despair, has confessed its helplessness to grapple with occurrences entirely beyond its ken. Wider and broader swept the ripples caused by the great central fact of spirit communion as it fell upon the stagnant waters of a priest and pedant ridden world. No longer is the field of human experience and knowledge confined to the short and imperfect realizations of mundane life. The barriers between a mortal and immortal state of being have been broken down and are being obliterated beneath the tread of resurrected and awakened spirits, who are rushing back to earth to sweep away the last vestige of error and obstruction from the path of human progress. This, they well know, can never be accomplished except by facts, which must be made to take the place of dogmatic assertions, and grandly are they carrying forward their beneficent work. Finding those unwilling to aid who have claimed the right to dogmatically resist them, they have chosen the weak and humble ones of earth as their helpers, and through them the truth is coming with ever increasing power. The spirit-world, through its media, is overwhelming the most cherished errors of the Christian and other religious systems of the world, with facts that no sensible person can or will deny; and the promise is before us that an early doom awaits alike the hoary teachings of dogmatic theology and the presumptuous limitations which science seeks to impose on the operations of natural law.

Such is an imperfect general statement of the position of things to-day as they exist between Modern Spiritualism and Dogmatic Theology, Ancient and Modern. The mystery and perplexity which have ever attended the latter are fast disappearing before the light of the phenomenal facts of the former. The time is very near at hand when all these questions can be answered with certainty and satisfaction to every rational being. What is the Bible? Who wrote it? When was it written? By whom was it compiled? Why was it compiled? Is it what it purports to be? Is it true? Is it false? Is it good? Is it bad? These questions can alone be determined by information, to be given by those who were the originators of the theological scheme which, in the course of time, developed into what is known as Christianity. The spirits of those people are finding means to clear up all these theological puzzles, and people will find something more useful and profitable for them to do than to be squabbling over and hair-splitting about the meaning of these theological riddle-me-rees.

We last week gave a communication from the spirit of Cyrillus Lucaris, a Greek patriarch of Constantinople, in which that well-informed Orientalist declared that the *Alexandrian Manuscript*, in all probability the oldest copy of the books of the Bible in existence, was but a transcript of the writings of Potamon, the originator of the Eclectic religion, and was mainly derived from the history of the Syrian Christ, Apollonius of Tyana, the philosophical teachings of Plato, and the letter of Pliny the Younger to the Emperor Trajan.

In a communication in another column of this number the spirit of Bardanes assures us that he had read the writings of Apollonius of Tyana, and that he taught as his fundamental principles the doctrines of one God—that he was the prophet of that God—and doctrines similar to those embraced in the first chapter of John. He assures us further that he had met and conversed with the spirit of Apollonius, and that the latter told him he was crucified. If Apollonius lived, as it is conceded, at the time when it was said Jesus did, and that he taught the same doctrines as those attributed to the latter, we cannot see how any one can fail to see that Apollonius of

Tyana, and not Jesus, was the hero of the Christian legend.

We can, in view of all the facts which we have several weeks past been laying before our readers, understand why it was that Neo-Platonism struggled so hard to prevent the Christian corruption of the original Eclectic religious system devised by Potamon. That the reader may understand what Neo-Platonism was; and that it was the theological root on which Christianity was afterwards engrafted and grew; we will cite the definition of it as given in the *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*:

"Neo-Platonism, an eclectic philosophy nearly coeval in origin with Christianity, but developed in an anti-Christian and pantheistic direction. The term, taken in the wider sense, may be defined as that form or method of philosophizing which recognizing or claiming Plato as leader, incorporated with his views other, especially Oriental, conceptions, sought by such means of composite or eclectic philosophical results to harmonize or, at the least, to reconcile the teachings of the various ancient schools of philosophy; in the narrow, and perhaps the more common acceptance, it is applied to the doctrinal system of the philosophical school founded at Alexandria, in Egypt, by Ammonius Saccas, in the first half of the third century after Christ, and continued by his pupils and successors not only in the city of its origin, but also in other places. Plotinus, one of the earliest and most eminent of its disciples and masters, taught at Rome, and the term *Romano-Alexandrian* is sometimes applied to it.

"Many of the early Christian writers advocated the employment of the philosophical methods to elucidate and establish the doctrines of the Gospel, and were, consequently, to a greater or less extent imbued with the spirit and favored the professed objects of the Neo-Platonists, i. e., the conciliation of philosophy and religion; but the pagan school, especially during its later history, was characterized by an intense hostility to Christianity, as well as by theosophical views and theurgic practices. The influence of this form of philosophy did not disappear entirely with the suppression of its schools by Theodosius in the sixth century, but traces of it may be seen even in the scholasticism of the Middle Ages (notably in the writings of Erigena, who flourished in the ninth century); and after the revival of literature in what are styled the modern times, the impress of this type of Platonism appears with more or less distinctness in the philosophical systems of Plotinus, Pico della Mirandola, and others of the fifteenth and sixteenth centuries, as well as subsequently, in those of Descartes and Kant, and in the speculations of Schelling and his school in regard to the identity of subject and object."

Who can read that Christian statement of the characteristics of Neo-Platonism and not perceive that Christianity and Neo-Platonism had the same origin, that is, in the Eclecticism of Potamon? It is admitted that it is nearly coeval with Christianity. The question naturally arises, which was the older of the two? We think there can be no question that Neo-Platonism is the older, and Christianity but a corruption of it. Neo-Platonism took its rise in Alexandria with Potamon, as Ammonius Saccas, Plotinus, Porphyry, Jamblicus and other early Neo-Platonists concede. It was the attempt of Potamon to reconcile the theosophical and theurgic teachings of Plato with the more ancient Oriental religious systems. It was for that reason called a new version of the teachings of Plato. There can be no doubt that Plato was a spiritual medium and held communion with departed spirits, as was almost the universal experience of the priesthood of what Christians are pleased to call, pagan religions. It is known that Socrates, the master of Plato, was a Spiritualist and medium. So doubtless was Potamon; and so were all his most prominent Neo-Platonic followers. That Apollonius of Tyana was a Spiritualist and medium cannot be denied, if historical evidence is of any value in determining truth. All this seems fully born out by the conceded fact that "among the early Christian writers; many advocated the employment of the philosophical methods to elucidate the doctrines of the Gospels; and that they were to a greater or less extent imbued with the spirit and favored the professed objects of the Neo-Platonists, i. e., the conciliation of philosophy and religion." In the view of those early Christian writers, philosophy and religion were not irreconcilable, even if they were not one and the same thing. But when we are told that "the pagan school, especially during its later history, was characterized by an intense hostility to Christianity, as well as by theosophical views and theurgic practices," we are led into the most secret chamber of Christian concealment. Think of it! dear reader, "a pagan school of Christian writers," did it ever before strike you, how nearly allied are Christianity and paganism? And, these pagan Christian writers were, bitterly opposed to Christianity? Were they, indeed? And why were they opposed to it? Had they any other reason for opposing it except that the Christian school of writers were opposed to their "theosophical views and theurgic practices." What were those theosophical views? and what were those theurgic practices? Let us see. What is *Theosophy*? Webster says it is: "Supposed intercourse with God and superior spirits, and consequent attainment of superhuman knowledge by physical processes, as by the theurgic operations of some ancient Platonists; or by the chemical processes of the German fire philosophers; also, a direct, as distinguished from a revealed, knowledge of God, supposed to be attained by extraordinary illumination; especially, a direct insight into the processes of the divine mind, and the interior relations of the divine nature." If that is not very much like the claims set forth by Mr. A. J. Davis, the illuminated seer, and once spiritual medium, we do not apprehend correctly those claims. We may, therefore, conclude that the bitter contest between the pagan Christian school of writers, and the Christian Christian school, which was waged for centuries, was nothing more nor less than a contest between the friends and opponents of Spiritualism for the control of the Eclectic religion initiated by Potamon. Sad, indeed, was it for humanity, that Spiritualism was forced to surrender, at that early day, to the same priestly enemies who are to-day seeking to put it under foot again. What is the meaning of the word *theurgy*? Webster tells us it was, "Among the Egyptian Platonists, an imaginary science supposed to have been revealed to men by the gods themselves in

very ancient times, and to have been handed down traditionally by the priests; also the ability, by means of certain acts, habits, words and symbols, to move the gods to impart to us secrets which surpass the powers of reason, to lay open to us the future, and to render themselves visible." What was all this but a manifestation of the same week infatuation that prevails to such an extent, to-day, among modern Spiritualists of the Pharisee order, that none but high and pure spirits can commune with them? How much the same, human nature appears to have been, in all ages of the world's history. The Neo-Platonist writers being mediums, and having had conclusive proof in their own experiences of the truth of spirit communion, insisted on the recognition of that fact, while those who had had no such experiences sought to discredit a fact that was so unavailing to them in their struggle for priestly pre-eminence. As the mediums among those who attached themselves to the new Platonism were in a minority their more numerous rivals prevailed—the great truth of spirit communion was placed under ban—and nothing was left undone, that priestly ingenuity could devise to destroy every possible evidence connected with Neo-Platonic Spiritualism. Are we not then justified in saying that Christianity was devised in order to bury from the knowledge of mankind the truths which are made manifest by the phenomenal facts of Modern Spiritualism? True to the original design everything labelled Christian is to-day as desperately opposed to those truths as when the Christian Church was organized.

It should never be forgotten that Christianity was only enabled to maintain its ground against Neo-Platonic Spiritualism by allying itself with the corrupt and vicious rulers of the Roman Empire. The spirits who communed with Socrates, Plato, Aristotle, Pythagoras, Potamon, and their Neo-Platonic followers taught then, as they do now, that neither God nor man can relieve the human soul from atoning in full for the wrongs it has committed. This truth was not suited to those who were guilty of crimes such as those which blackened the career of Constantine; so the false dogma was invented of a vicarious atonement for sin, the most accursed and ruinous dogma that was ever conceived or enunciated by impious men.

And yet we have men calling themselves Spiritualists who are seeking to make Modern Spiritualism dependent on the tolerance of its natural foes. If we must go back two thousand years to find the source of Modern Spiritualism, let us at least take it at that period from the friends of Spiritualism—the Neo-Platonic Eclectics—and not from its Christian enemies. But why stop there at all? More than four hundred years earlier we have Socrates, Plato, Aristotle and Pythagoras teaching the truth of spirit communion, which, they acknowledged, had come down to them through unknown centuries.

Spiritualism has not come in its modern form to solicit the tolerance of its Christian and anti-Christian enemies. It is here to command the recognition of those enemies and to enforce its command. It is planted on the rock of natural law and there it will remain forever.

Before closing we desire to note the significance of the opening sentence of the definition of Neo-Platonism above cited:

"Neo-Platonism, an eclectic philosophy, nearly coeval in origin with Christianity, but developed in an anti-Christian and pantheistic direction."

Does that not leave it plainly to be inferred that Neo-Platonism and Christianity had a common inception in Eclecticism. If so, then Christianity is not an original religious system, but a conglomeration of ancient pagan religious ideas, observances and practices, in no sense more sacred or truthful than the sources from which it was derived. To say that Neo-Platonism developed in an anti-Christian direction is about as consistent as was the wolf who charged the lamb with begriming the stream above the point at which the lamb had entered it. Neo-Platonism was never guilty of the inconsistency of pretending to be higher than the source from whence it flowed. It required Christian consistency and love of truth to accomplish that unnatural feat. Better let the dead past bury its dead than forever to be striving to attach it to the living present. So say the spirit workers and so say we.

Iowa Spiritualist Camp Meeting.

The Spiritualists of Northern Ohio and Southern Minnesota, will hold their Third Annual Camp Meeting, at Seneca Park, near Bonair, Howard Co., Iowa, commencing June 30th and ending July 4th or 5th. Dr. J. M. Peebles and Prof. S. Niles, have been engaged as speakers. Mrs. H. N. Van Dusen, psychometric and business medium, and Geo. P. Colby, clairvoyant and test medium, will be in attendance, and a general invitation is extended to all who feel interested, to attend and take part in the exercises. On Friday evening, there will be an Independence Sociable with music for dancing, and if desired, good music will be furnished for dancing every day from 6 to 9 or 10 p. m. Let all who can, bring tents and bedding. Wood and hay will be furnished free to all campers. Committee of Arrangements, J. Nichols and Ira Eldridge, of Cresco; W. Nash and W. Stork, of Lime Springs; and G. W. Webster, of Bonair. Bonair is on the Chicago, Milwaukee and St. Paul Railroad. Letters of inquiry may be directed to G. W. Webster, Bonair, Howard County, Iowa.

E. V. WILSON ON THE WATCH-TOWER.

It is refreshing to know that among the prominent public advocates of Spiritualism there is one man who comprehends pretty fully some of the most vulnerable points of the Spiritual movement, and that sounds the warning call with no uncertain voice. In an article published in the last *R. P. Journal*, entitled "Watchmen, What of the Night?" E. V. Wilson writes:

"From my tower of observation I perceive that the foe is vigilant, vicious and bitter, leaving no stone unturned to accomplish our overthrow. They have planted their batteries on commanding positions, and have trained their guns to bear upon every weak point."

It is deeply humiliating to find that the weak points of Spiritualism, thus threatened, are within our own lines, if Mr. Wilson's outlook may be relied on. In answer to the question, "What are our weak points?" Mr. Wilson answers:

"Your weakest point is in the tendency of many of your speakers and followers to Christianize Spiritualism, and it is a growing evil. Better teach a moral Spiritualism than a Christian Spiritualism."

While we concur with Mr. Wilson in regarding all movements looking to the blending of Christianity with Spiritualism, as calculated to divide Spiritualists and impede the progress of spiritual truth; we do not think the remedy he proposes would be any less objectionable. In our view Christianity, morality and Spiritualism have no necessary relation the one with the other. They are designations of three distinct subjects for human thought, and to be profitably considered and applied they must be considered entirely independent of each other. To speak of moral Christianity or moral Spiritualism implies that their may be immoral Christianity and immoral Spiritualism; and would render these several designations of no practical value. The question would immediately arise as to where the moral type ceased and the immoral began and this it would be beyond human power to determine. Christian men and women may be moral or immoral, as may those who avow themselves Spiritualists, but their morality or immorality does not in the least attach to the subjects of thought designated respectively Christianity and Spiritualism. We feel well convinced that the popular prejudice against Spiritualism has been caused by the efforts of its enemies, both on the earth and in the spirit-life, to attribute the immoral conduct of many of those who are identified with Spiritualism, to their conviction of its truth; and we have been amazed to see how many sensible and prominent persons among Spiritualists assist, it may be unwittingly, those enemies of truth to bring reproach upon it. No observing and thoughtful Spiritualist can fail to have realized with what potency this illogical and unjust method of treatment bears upon the cause of Modern Spiritualism. A large proportion of those persons who become publicly identified with Spiritualism are more or less mediumistic, and hence more or less sensitive to the influences which are thrown around them, whether by human spirits in the form, or by human spirits out of the form. It is a well determined fact that in proportion to these external spirit influences over the minds and organisms of mediums, the will and reason of the latter are overcome and they are made to act without regard to those moral restraints which otherwise they would naturally observe. Indeed, we regard this as the greatest difficulty with which Modern Spiritualism has to contend; and we deem it the most vulnerable point of that great movement. It has been for that reason that we have felt it our duty to pursue the course we have done in the editorial management of MIND AND MATTER.

We saw Col. Bundy, through the *R. P. Journal*, joining with the bigoted sectarian and materialistic enemies of Spiritualism to load upon it the short comings and irrational conduct of the mediumistic victims of obsessing spirit influences; and we saw large numbers of the most prominent Spiritualists following Col. Bundy in the hue and cry he had raised to hunt down the media on whom the spirit workers depended to carry forward their great work of Spiritual enlightenment. We instinctively saw that the effect of this irrational action of avowed Spiritualists would be to do more to arrest the Spiritual movement than all else combined and hence the vigor of our blows against those who have taken part in that work of demoralization of the fighting forces of the spiritual cause.

It may be said that in making this frank admission of the weakness of this point of our lines of defence, that we have unnecessarily invited the attention of the enemy to it. We do not think so. The defence of truth can only be accomplished by the array of facts that can be brought to its defence, and right at that point we find a vast amount of the very material to render it as invulnerable as any other point.

We think we hear the question asked, by those Pharisaical Spiritualistic enemies of mediums and the bigoted enemies of Spiritualism, "Why, if spiritual mediumship involves such unfortunate obsessing results, do you encourage the development of mediumship, and persistence in its exercise?" An all-sufficient answer to that question would be, "Because the establishment of essential truths requires it." But we will not stop there. If spirit obsession was confined to developed spiritual media and only worked its baneful effects upon developed sensitives; it would, indeed, be wickedly wrong to encourage spiritual mediumship; but such is not the fact. It is daily becoming more and more a question whether there are any class of persons who are wholly exempt from the influence of disembodied spirits, or whose actions for good or ill are not more or less influenced

by wills and intelligences external to them. Persons who are particularly mediumistic are naturally liable to spirit obsession and influence, whether identified with Spiritualism or ever so determinedly opposed to it; hence they are not in the least prejudiced by seeking a more complete mediumistic development. There are hundreds of thousands of mediumistic sensitives who have never had anything to do with Modern Spiritualism, who today are filling the asylums, prisons, houses of correction and dens of every kind of vice who might have been saved to society and themselves, had they been encouraged to seek a more complete mediumistic development.

It is a fact well established that highly developed and progressed spirit intelligences cannot approach and influence persons of a low degree of mediumistic development. Not so, however, with less developed and gross spirits. The latter find easy access to those whom more advanced spirits have no power to approach, and hence they are too often unconsciously at the mercy of most injurious spirit influences. The only chance for the relief of such persons is that they may be sufficiently developed in their mediumship that more beneficent spirits can approach and guard them from the effects of those hurtful influences. That is the only road to safety.

Remember also that the work which beneficent spirits have set about to do is not confined to teaching the inhabitants of earth the truths upon which their happiness depends, but what is of vastly more importance, to redeem the myriads of spirits, that now people space, in ignorance, darkness and despair. This can only be done, we are told, by those who know whereof they speak, through the intervention of mundane media. This being so, it is our highest duty to encourage, foster and defend those who are capable and willing to take a part in performing this vast work as public media. Let us one and all join hand in hand in this work, and ever keep in view that Spiritualism is nothing more nor less than natural truth, and cannot be tarnished nor corrupted by human weakness, wickedness or folly. We therefore think Mr. Wilson is as much out of the way in seeking to qualify Spiritualism with the prefix *moral* as are those who seek to give it the prefix *Christian*. We are for Spiritualism without any qualification.

Mr. Wilson says:

"Your second weak point may be found in the disposition of many to amalgamate Spiritualism and Materialism in all its multifarious relations, such as Atheist, Materialist, Unitarian, Universalist, or Christianity in any of its relations."

We think Mr. Wilson did not have a very clear view of that threatened point. We do not know of a single Spiritualist who has any idea of producing any such anomalous amalgam as that suggested by Mr. W. We know that in Ohio and Michigan there have been associations of Spiritualists, and Liberalists not Spiritualists, to effect the object of freely discussing in public assemblies the subjects in which they are mutually interested. The principle subject that has led to those co-operative efforts has been the maintenance of mental and religious freedom, so imminently threatened by Christian bigotry in this republic. We have no fear whatever that such an alliance will weaken Spiritualism; on the contrary, we regard it as most natural, and therefore promotive of the object most dear to all true Spiritualists—the right to pursue truth wherever it is to be found. If Spiritualism has no weaker point than that, then indeed is she invulnerable." Says Mr. Wilson:

"The third weak point may be traced to a class of teachers palming themselves off as Spiritualists and believers in Spiritualism, who never lose the opportunity of belittling mediums, mediumship and Spiritualism. There are today, and have been for years, a class of men and women, in the ranks of Spiritualism, who seek employment of Spiritualists, take their money, eat their bread and butter, ride their God-given mediumship, and mediums, and who have no word of approval save for themselves, and that borrowed from writers, lecturers, and scientists, who have never produced a science or fact, but who have been compelled by Spiritualism and its facts to recognize its truths. Weed them out."

Very true, Mr. Wilson; and at the head of these employed betrayers of Spiritualism is none other than the editor who publishes your avowment. The weeding-out process should begin with him. We have been engaged for sometime in loosening the roots of this overshadowing intruder in the spiritual vineyard, and if Mr. Wilson will help us, a little, to pull up the nuisance, we will make short work of the smaller weeds that will be left behind.

Mr. Wilson says: "The fifth weak point is in believing too much; it is as unreasonable as believing too little." We think it best to advise all Spiritualists and all investigators of Spiritualism to believe nothing they do not or cannot know to be true. Belief can never fill the place of knowledge, nor modify truth. The human race has been almost ruined by the fallacy that belief was a factor in the solution of the problem of human perfection and happiness. Do not seek to believe; seek to know.

Mr. Wilson says: "A sixth weak point is in your disjointed, inharmonious management of your conventions, societies and meetings, and in the silly cry of a free platform, free speech, etc." We have not seen or heard of any such method of conducting spiritual assemblies, and therefore think Spiritualism will not come to grief at that point.

Mr. Wilson says: "The seventh weak point with Spiritualists is in the puffage given to those organizations, societies and papers that have never a good word for our cause." We do not know how far Mr. Wilson may be correct in this; but we do know that every dollar that Spiritualists may have to spend can find an ample field of usefulness in sustaining those who are working in

good faith for the cause of Spiritualism, whether mediums, writers or speakers. Concentrate all your energies and means right there, for you can accomplish nothing in any other way that will compare to the good you can do by that course. With you Spiritualists the hopes of humanity rest. Oh! see to it that you are worthy of those spirit friends who have blessed you with a knowledge of the truths of the spirit-life. When you have done all you can to advance those truths among earth's people, you will have the right to claim that you are true and faithful Spiritualists and not before. When Spiritualists show a title of the zeal to uphold truth, which sectarian religionists manifest in the support of error, Spiritualism will soon achieve the triumph for which only the few are now laboring against the most formidable odds.

JUST WHAT WE EXPECTED.

When Dr. S. B. Brittan assumed to represent Spiritualism as Editor-at-Large, we expected to see him assume the dogmatic role which Judge J. J. Coombs so pungently deprecates in a letter to the *R.-P. Journal*. It seems that Dr. Brittan in a late lecture before the Brooklyn Spiritual Fraternity, denied the possibility of a spirit materializing in a tangible form. Judge Coombs writes:

"The learned Editor-at-Large professes to see and converse with spirits. He says: 'Spirits have come to me in broad daylight, taken me by the hand and manifested themselves in countless ways.' Again he says: 'I do not deny that a spirit can produce an outline of the spirit form, but if you would place your hand upon it, it would pass through it like a cloud of steam.' * * * 'If it is really a spirit form you see, and not a trick, you will find that there is not matter enough to stop the movement of the most delicate chronometer. And still again he allures: 'Many one says a spirit can come with bones, muscles and nerves. I say that is impossible. They come as we see a cloud, visible but intangible, and your hand will pass through them if they are the genuine production or emanation of the spirit.' It would be interesting to know, how a spirit could take Dr. B. by the hand, unless the spirit hand was materialized and tangible. Can the Editor-at-Large grasp a shadow?"

It is true that when Dr. Brittan made those dogmatic utterances he was not acting in the pretended role of Editor-at-Large, but they are none the less significant of what Dr. Brittan is aiming to effect. A few weeks since Dr. B. wrote for the *Banner of Light*, an article calling public attention to the mediumistic work of Mrs. Nellie J. Brigham, which he headed, "The new religion taking shape in New York," and in which he spoke of Mrs. Brigham as "The Evangelist." Later Mr. A. J. Davis, in a letter to the *R.-P. Journal*, announced the fact that Professors Brittan, Buchanan and Kiddle, with other prominent Spiritualists of New York and elsewhere, were engaged upon some scheme "to give form to that which was void," all which very clearly pointed to a settled attempt to subvert spiritual facts, and supplant them by the dogmatic assumptions of these intolerable egotists and pedantic Pharisees. As this is a specimen of what "The New Religion" is to be, we think we may justly conclude what to expect from it in the way of assurance and folly.

Here we have Prof. Brittan denying the possibility of a spirit appearing with bones, muscles and nerves, so as to be tangible to the touch, when hundreds of thousands of persons have witnessed not only the possibility but the actuality of such occurrences. What have you to say to that, gentlemen of the *Banner of Light*? What have you to say to that, Col. Bundy? What have you to say to that, ye patrons of Dr. Brittan, as Editor-at-Large? What have you to say to that, all ye Spiritualists, who have been deluded into believing that Dr. Brittan is the only man fit to speak in defence of Spiritualism? We frankly tell you what we think of it. Dr. Brittan is a medium, who sees and converses with spirits, but who like A. J. Davis, is most unfortunately given over to self-worship, the greatest misfortune that can befall a medium. Spirits unfriendly to Spiritualism knowing this weak point in Dr. Brittan's nature, flatter him with the idea that he monopolizes all there is of spiritual wisdom, and having gotten him completely under their psychological control, make him cut such high antics of folly as this denial of a most positively demonstrated fact. How much greater absurdities Dr. Brittan will yet be guilty of it would be hard to imagine; but one thing is very certain, Dr. B. has already demonstrated his dogmatizing penchant in a way that renders him an object of ridicule rather than contempt. What a pity it is that the spirit leaders of Spiritualism should be so heartless as to refuse to conform their movement to the dogmatic limitations which Dr. Brittan lays down for them! Why must Spiritualism be cursed with the nonsense of such mediumistic cranks? When will they learn that they are used by spirit enemies against themselves and truth, through their weak vanity? May we not hope that they will soon be brought to see themselves as others see them. Beneficent spirits have determined that spirit intercourse shall be the possession of all mortals who desire to know the truths of the immortal life, and not of the few who would like to monopolize it; hence they have provided for the absolute materialization of spirit forms and no dogmatic denial whatever can ever prevent it.

Tangible materialization of spirit forms is an absolute truth, and he or she who denies it either displays their ignorance about what they pretend to know, or their enmity to truth. For Dr. Brittan to assert that a form purporting to be a spirit, that is dense enough to be touched is "a trick" is to substantially charge every medium for the materialization of spirit forms with trickery and deception. We know of no such mediums who have not such forms appearing at nearly every sitting. On behalf of those mediums we pronounce that insinuation of Dr. Brittan as most unjust and

groundless. Especially is it false so far as Mr. and Mrs. Holmes, Mrs. Wilson, Mr. and Mrs. Bliss, Henry C. Gordon, Wm. Eddy, Mr. and Mrs. James, and Mrs. Rogers are concerned, for we have had the most absolute proof that tangible spirit forms have appeared at their respective seances in our presence.

And this is one of the "Fathers of the New Religion." What a horrid abortion it promises to be. For the sake of decency keep it out of sight.

HOW THEY DO HATE THE TRUTH.

In Brooklyn, N. Y., live two men, brothers, William R. and Thomas S. Tice, who, it will be remembered, a little more than a year ago attempted, by the most deceitful and dishonest means, to discredit Mr. Alfred James, of this city, as a medium. Utterly defeated in their base and dishonorable scheme they were compelled to maintain silence, while Mr. James continued to exercise his mediumship as if nothing whatever had been done to his prejudice by these vile men. The evidence which has been given through Mr. James, not only of the genuineness of his mediumship, but of the truth of spirit materialization, has been most unquestionable, to our personal knowledge.

Recently Thomas R. Hazard, the veteran investigator of the phenomena of Spiritualism, came to Philadelphia and had a series of private sittings for spirit materializations with Mr. James. Mr. Hazard in a recent number of the *Banner of Light*, reported the result of his investigations with Mr. James, most correctly, as we know, and expressed his conviction that Mr. James possessed rare medial powers for spirit form manifestations. This was too much for the Tices and they have again forced themselves on public attention by publishing an offer through the *Sunday Brooklyn Eagle* to have Mr. James further tested, in order to save their badly damaged reputations.

Wm. R. Tice and brother ought to have known that Mr. James would never again allow them, or any person they would name, to approach him with his knowledge. At the instance of Wm. R. Tice and other Brooklyn enemies of truth, the Jesuit sneak and spy, John Oakley, came to Philadelphia, and by promises of honorable treatment on the part of those whom he claimed to represent, induced Mr. James to go to Brooklyn to give, as he supposed, a series of seances. He gave his first seance under the strictest test conditions, Wm. R. Tice being one of a committee of three to search the person of the medium and the curtain cabinet. Under these circumstances no less than six distinct spirit forms appeared. Utterly confounded at that unexpected result, the conspirators made their arrangements, the following evening, to practice a most villainous trick upon the medium, in order to prevent him from giving another seance and to lay some ground on which to build a public slanderous attack upon Mr. James. With the aid of the Jesuit sneak, Oakley, they accomplished their vile object, and the *R.-P. Journal*, with its habitual enmity to assailed mediums, gave the mouthpiece of the conspirators full sway. The villains reckoned "without their host," for we took them in hand, through MIND AND MATTER, and showed the fraud and deception to be all on the side of the conspirators. With that taste for dishonorable and dishonest intrigue against mediums which has come to be a second nature with the Tices, Mr. James was induced to agree to give a test seance similar to that which, again, they propose he shall give. At that strictly test seance, two, if not three, distinct spirit forms appeared, which could by no possibility have been the medium. The committee that Mr. Tice named to decide the result, made a written report, which they gave to Wm. R. Tice, but which he has never dared to publish. In view of such dishonorable conduct on the part of the Tices, no reasonable or fair-minded person would expect Mr. James, or any of his friends, to take any notice of any further proposition coming from them, or any person associated with them. By their shameful and dishonorable treatment of nearly every medium they have had anything to do with, these Tice brothers have placed themselves outside of any toleration on the part of the sincere friends of Spiritualism. Such men are a disgrace to any cause to which they may attach themselves; and it is about time that they should be made to know that their spiritual professions are as hollow and hypocritical as their natures are mean and vile. They should and will be spurned by all honest and sincere Spiritualists. To believe and know that Spiritualism is true does not constitute a Spiritualist. Those persons only are Spiritualists who seek to co-operate with, and who do not oppose the spirit world by endeavoring to destroy and discredit their work through their mediums. Too long have these traitors to Spiritualism been permitted to carry on their abominable duplicity. It must be made to stop. Under the leadership of the Tices and other Bundyites, Brooklyn is fast becoming the reproach of Spiritualism. We beg our young contemporary, the *Chesnut City*, to call a halt to this persistent war on truth, and especially to avoid placing its columns at the disposal of these traitors to truth. We see that S. B. Nichols, John Oakley and other Bundyites, are bidding for the control of its columns. We advise its editor to shun the advice and counsel of these foes of Spiritualism as he would a pestilence. The lines must be sharply drawn, and that right promptly, if Spiritualism is not to be utterly disgraced by these persistent efforts to misrepresent and degrade it. The as-

sault made last week against Mrs. Hull and her friends, Mr. and Mrs. Hatch, came from the same parties who have sought to injure Mr. James. This of itself is enough to show what it is these base slanderers are aiming to do. That that assault was anonymous shows the Jesuitical nature of the whole Bundyite movement to destroy Spiritualism. These men are not Spiritualists, as they pretend, but Bundyite Jesuits, who have banded together to degrade Spiritualism. Off with your masks, villains, they will not avail you.

It may be to them unwelcome news, but we can assure them that, where they have had one medium to slander, they have now two. Mr. James has married since they last assailed him, and Mrs. James has been developed as a wonderful materializing medium. At a recent seance given by her under the most unfavorable circumstances, in our presence, the most positive and surprising materialization of spirit forms took place. At this rate it will be a long time before these enemies of mediums will make any headway. We advise them to abandon their dishonest business and waste no more time in contending against the inevitable progress of phenomenal Spiritualism.

THE LIBERAL LEAGUE NEWS.

—The annual meeting of the Friends of Human Progress will be held at the usual place, near Waterloo, N. Y., the 5th and 6th of June. I hope to meet many of my Liberal friends of Central and Western New York at this meeting. The Liberal League movement will be discussed at this gathering.

—Liberals should not commit themselves to the support of either of the political Presidential candidates until after the meeting of the National Liberal League Congress, which will probably meet the last of August. For once let Liberals vote together and make their influence felt.

—A new Liberal League was organized at Findlay, Ohio, on Sunday, May 24, with the following named officers: President, Wm. McKennis; Secretary, W. C. Homaker; Treasurer, W. J. Taylor. This League, I learn, is composed of a number of the leading men of the place. W. S. Bell was instrumental in organizing it.

—C. H. Dunning, who represents Michigan on the Executive Committee, N. L. L., writes: "As to our work in Michigan I have secured the services of Mr. K. Wilson, of Auburn, Ind., to travel in this State and lecture and organize Leagues. He has no price for lectures. He only asks that his expenses be guaranteed and as for compensation whatever else the Liberal friends feel like donating. He is a noble man and sound to the core."

—The Dallas, Texas, Liberal League is a live League. The orthodox bigots of Dallas have been misrepresenting the League movement through the city papers, and the papers are so bigoted that they would permit no reply only by payment of the advertising rates of twenty cents a line. So our friends in Dallas are publishing a paper of their own—*The Liberal League Advocate*. It is to be the organ of the movement for Texas, and to be published monthly by the Dallas Liberal League.

—The Liberal League movement is based on the golden rule and in the end is sure to succeed; but now, in its infancy, as it were, it needs the aid of every lover of humanity. It asks as an applicant for admission only this question, "Do you believe in equal and exact justice for every American citizen?" If so you are welcome to our organization. And it is the only party that is truly American in its principles. For it demands the entire and complete separation of church and state. The doctrine of the Liberal League is that all the State has to do in the matter of religion, is to protect every individual in his or her right to worship or not worship as he or she pleases. That our demands are so evidently just that no opponent has yet come forward to argue against them. Our opponents can only injure us by misrepresenting our opinions. That is what they do everywhere. The first great reform movement in this country, after its organization, was the anti-slavery movement; the second great movement is the Liberal League movement. Friends of humanity, wherever you can get together, organize an auxiliary Liberal League, and help along this great reform movement. H. L. GREEN.

Salamanca, New York.

A Mass Meeting for all Women Who Want to Vote.

A mass meeting for all women who want to vote will be held at Farwell Hall, 148 Madison street, between Clark and La Salle streets, Chicago, Ill., Wednesday, June 24, 1880, at 10 A. M., 2:30 and 8 P. M. Every woman in the United States who sees or hears of this call is most earnestly invited to be present at this meeting. If this is impossible, she is urged to send a letter or postal, with her name and wish expressed in her briefest and strongest manner, addressed to

ELIZABETH CADY STANTON,
President N. W. S. A.,
Care 476 West Lake St., Chicago, Ill.,

Letters or postals certain to reach Chicago on June 24, can be addressed Farwell Hall. Now let us receive at least 20,000 postals, and let them be sent in ample time to reach our meeting at Farwell Hall in season.

The best speakers in the United States will be present. Our delegates will proceed from this meeting to the Republican Nominating Convention, to present our demand for their insertion of the following plank.

Resolved, The right of suffrage inheres in the citizen of the United States, and we pledge ourselves to secure protection in the exercise of this right to all citizens, irrespective of sex, by an amendment to the National Constitution. Let us meet together and by overwhelming force of numbers show our earnestness and our determination to secure for ourselves the acknowledged right of self-government.

SEAN B. ANTHONY,
Vice-Pres. at Large, N. W. S. A.
MATILDA JOSLYN GAGE,
Chairman Executive Com. N. W. S. A.

All papers friendly to woman's demands are requested to copy this call. Women are everywhere urged to give it wide circulation.

EDITORIAL BRIEFS.

Mrs. Ida Watson, test medium, and friends, will attend the Mediums' Camp Meeting at Creedmoor Park, and remain upon the ground to give sittings.

Mrs. Ruth Graham, located at 241 South Sixth street, this city, is reported to be meeting with great success in convincing skeptics while in the entranced condition.

Mr. Wilson Bray, one of our valued subscribers from Lambertville, N. J., visited us at our office last week. While here he visited Mrs. James A. Bliss' materialization seance and fully identified quite a number of his spirit friends.

The manifestations in the presence of Mrs. Jas. A. Bliss, materialization medium, are increasing in power, and are convincing to those who visit her seances. She will hold a seance every Wednesday evening until further notice, at this office.

The Eleventh Anniversary Exhibition of the Children Progressive Lyceum, of Camden, will be held at Mechanics' Hall, on Wednesday Evening, May 19th. Tickets for adults 25 cents. Children 15 cents. Be sure to attend and help the young folks along.

W. HARRY POWELL, the well known slate-writing medium, left this city last Saturday for Buffalo, N. Y., where he intends to give seances. He will return in time to attend the Mediums' Camp Meeting at Creedmoor Park. His address until further notice will be No. 123 Eagle street, Buffalo, N. Y.

The Spiritualists and Liberalists of Van Buren and adjoining counties, Michigan, held a convention at Bangor, May 1 and 2, at which an interesting and profitable time was had. The next meeting will be held in a grove, near Battle Creek, in August next. L. L. Burdick, Pres., Box B, Kalamazoo, Mich.

W. J. COLVILLE is open to engagements in the vicinity of New York or Boston, between Sunday and Friday of any week. He will lecture in Williamsburgh, May 17th; Harlem, May 18th, and Brooklyn, N. Y., May 19th. He spoke in Providence, R. I., May 4th, and expects shortly to visit that city again. All persons desiring his services during any portion of the summer are requested to apply to him at once. Address, 8 Davis street, Boston.

We are pleased to note that Col. Bundy has allowed one week to pass without striking a blow at Spiritualism or spiritual mediums. We would not be true to our sense of fair play if we did not express our satisfaction at this evidence that he is not incorrigible. He has turned his attention to riddling, or rather unriddling the "Jonah and the Whale" story; taunting Christian temperance people with their inconsistency in professedly believing in the miracle of "Christ and the Wine;" jeering Christian Sunday worshippers with "insisting on cramming that which they know to be Greek and Roman heathenism down the throats of all American citizens;" and various other quite commendable things. We are thus led to think that Col. Bundy has concluded he can no longer grind his grist with Christian water and he is going to thresh the old straw of Spiritualism over again in hopes to get a few grains for his hopper. We are in more doubt about the animus that prompted Col. Bundy to publish the article entitled "Rationalism vs. Catholicism," by A. B. French, of Clyde, Ohio. It is so much in the direction of an editorial published a few weeks since by Col. B. and criticised by myself, that we cannot but look upon it as a Trojan Horse. When we see American citizens recommending the methods of education adopted by the Roman Catholic Church, we instinctively feel that there is Jesuitism behind the suggestion. We know that every Jesuit who reads that article will rejoice, although on its face it has the appearance of antagonizing the designs of the Catholic priesthood. We freely admit that the writer may have had in view that design, but we question the design of Col. Bundy in publishing it. We can see in it the trail of the same enemy of truth which has directed the course of the *Journal* since it fell into the hands of Col. B., through the murder of S. S. Jones, at the instigation of the father confessors of Mrs. Pike, their poor spiritual slave.

"The Progress."

J. Wm. Van Namee, M. D., of Pembroke, N. Y., says: "Please announce to your readers in order to introduce my paper, *The Progress*, I will furnish it to trial subscribers for six months for 25 cents. I am glad to say several have ordered large numbers for free distribution; and I trust others will follow their example. I furnish them for this purpose at \$20 per hundred, and \$10 for fifty."

IN MEMORIAM.

Chauncey Paul, of Ancora, N. J., whose sudden death, by railroad accident, occurred on April 22, was one of the earliest advocates of Spiritualism and kindred reforms. In his sixty-three years of earthly pilgrimage he truly earned the heavenly welcome, "Well done, thou good and faithful servant, enter into the joy of the kingdom." He was ripe for the glories of soul-life, and often spoke of his readiness and willingness to leave his physical form, which has been for him a burden of suffering, ever since a pro-slavery mob, near his former home in Springfield, Ohio, cruelly beat him because he was one of the bravest workers in the anti-slavery movement.

His remains were interred in Vineland, N. J., where he lived several years previous, and where his friends gathered in Cosmopolitan Hall to perform his funeral services, on Saturday, April 24.

The next day his neighbors of Ancora assembled at his late residence to do honor to his memory, and by appropriate hymns and remarks, expressed their love and esteem of his beautiful life; all acknowledging that the sublime truths of Spiritualism glorified his departing days and happily prepared him for the home of the angels.

The following thoughts and invocation, on that occasion, offered by the writer, were requested to be published:

"Oh, help us to live so peacefully, so harmoniously in our home, that he may love to dwell with us yet—that we can feel his living presence—that he can come near to us and go on with the grand work in which he labored here; bidding us be of good cheer, patiently working on, until we open the way leading to that glorious Industrial Association where every member of the human family will live in comfort and happiness. Yes, we know he will work with us onward. Oh, angels of light, help us to unfold our spiritual natures that we may be enabled to behold the beauties of the inner life; that we may know that, through our forms, the dear departed, live and love, labor and hope, cheer and bless."

Dear friends, when I received the telegram in Philadelphia, bearing the sad intelligence that our home was bereft of our loved and loving friends, I was for a time overcome with grief and lamentation. A sympathetic sister friend and medium who was near me said: "Now is the time for your philosophy to cheer you: the glorious truth that our loved ones who have left the form are not dead, but are living with us still. Your dear departed friend is happy, and desires you to be happy, too." "Yes," I answered, "a soul like his must be happy. But, oh! how can we live without him? He was so kind and loving to us all—so attentive and faithful in our home—so steadfast and true to our principles and our cause. Oh, how we shall miss him; and everything about our home will miss him, too—every leaf and flower will seem lonely. He who so loved the beautiful flowers which were so carefully tended under his diligent hand to bud and bloom and cheer the passers by. And my friends, all who knew him will miss him. "To know him was to love him, to name him was to praise." He was one of the good of earth. Now to my heart comes the question, "How can I best honor his memory?" And the answer comes home to my soul: "Be thou faithful to the principles in which he had such perfect trust and faith." He was true to what he believed was right. He did not ask what opinion was popular; he asked his own indwelling divinity; and he was true to the answer. Eight years ago he found a little band of reformers who are struggling to do something toward inaugurating a plan of industrial association, which in time will bless and save humanity. Now, dear friends, one and all, please take this question home to your hearts, and answer to your own interior honesty of soul: "Does it not argue something in favor of our principles, that one so good and pure, so intelligent and reasonable, so loving and kind, so tender and true, should accept them and live in such perfect trust of their triumphant success in the future?"

We invoke the aid of the angels for strength to sustain us in this trying hour. Oh, guardian of light and wisdom, make our hearts as pure as his, make our souls as beautiful, and fill us with that spirit of universal love and kindness which actuated him in the affairs of every-day life.

Risen.

From Lisbon Falls, Maine, April 26th, M. S. 33, W. K. Cowing. Bro. Cowing was a kind and loving father, an accommodating neighbor, and a true Spiritualist to the last.

[We shall miss his name from our Kind Words department, for it was a familiar name there, and his kind and encouraging words have many times given us a fresh inspiration to battle for the truth. We trust that our spirit brother Cowing will visit us in our circle room, where he will be always welcome.—Ed.]

What Shall We Do?

The practical solution of this question for mediums calls for great wisdom as well as courage, and by your leave I will state what seems to be some of the obstacles in the pathway of an effective treatment of hostile influences.

First, all negative mediums seem to be unable to understand the methods of spirit influences and herein probably lies the basis of the trouble. If people are but the results of organic forces which are still capable of retention of personality after death then each individual in spirit life must retain to a great extent its normal and mental peculiarities, at least for a season, hence an ignorant bigoted priest would necessarily be hostile to the same ideas in spirit as in mortal life.

Now, if it be a cardinal principle of Jesuit philosophy that the church is the only method of divine instruction, that it is lawful to practice any form of dissimulation and evil in its defence, then we may naturally expect that minds trained in their schools will be expert liars without mercy toward opponents and really as devoted servants of the (orthodox) devil, as exists.

Entering spirit-life without change of morals and acquainted with the facts of spirit communion (for all Catholic priests I have ever seen know it to be a fact) it becomes almost a part and parcel of their traditional policy to re-enact in this manner their old earthly natures and hence as long as mediumship exists we shall have a reflection of the Jesuitic policy of deception in some forms of mediumship. One thing, however, is a puzzle that is truly beyond our present comprehension. Why do the philosophers in spirit-life remain silent? and why do the Spiritualist leaders ignore the facts if they know them to be facts?

It is a fact that negative mediums, while entranced, are sometimes made to do acts that they would not dream of when in a normal condition. It is also a fact that the impressionable mediums are liable to mental obliquity unless very careful, and the same of spiritual science to-day is a target for general contempt because of these facts. Sometimes it seems as if this malignant disposition was the universal accompaniment of mediumship, for mediums have hard work to work together, and between them and the average Spiritualist there exists no very fraternal feelings.

If we are fighting a common battle in behalf of truth it certainly seems unwise to distrust and fight each other, and if the phenomenal mediums are the basic pillars in the structure of the philosophy their destruction will raze the whole edifice to the ground.

Herein we can see the object of a hostile disposition upon the part of those who are still in error and they certainly have been very efficient in bringing the whole subject into disrepute among Protestant people.

Another peculiarity which is noticeable is the reluctance of these spiritual forces to be definite and explicit in their statements to us of their intentions. The philosophers in spirit-life generally give clear definite directions concerning their purposes, but the hostiles are always sinuous and doubtful.

The philosophers never ask us to go faster than a healthy condition of mind will warrant, but the

hostile bigots seem to reverse all this for a spasmodic grasping after the unattainable in mental or moral progress.

Those who have ever heard Evangelist Moody give his diatribes about education and study as factors in the souls redemption while insisting upon faith in Jesus as the only method, can realize what is meant by spirit obsession to hostile spirits.

It seems that in this case they seized upon a sensitive to do their bidding among Protestant people, but their work is plainly evident, for Moody assails Spiritualism as the great foe to religious faith, thus evincing the truth of the theory that to the bigoted ignorant there exists no knowledge beyond their own attainments.

A few words now to the mediumistic fraternity. As long as we are sensitive to spiritual influx we may expect to meet this phase of deceptive phenomena. We cannot prevent its coming, but we can prevent its mischief, if instead of being led by it to assail each other, we band, ourselves to work together to hold the spirit forces responsible for the results of mediumship.

If we are negatives we want some positive friend to be with us during entrancement; if we are impressionable mediums we had better not give out to the public any ideas until we have tested them and ascertained their truthfulness. Trance speaking of all forms of mediumship is the favorite field for these spiritual devils to show their power, and they exercise it there freely.

It is a fact, and a hard fact to accept, that the spiritual rostrum through these infernal deceptives is anything but reliable as to the truths of spiritual life. We have not as yet mastered the basic principles of physical life, and until we do that, we shall hardly be likely to leap the fairies into the realm of spiritual existence and ascertain accurately what forces govern its inhabitants.

It seems as if we needed a thorough revision of the subject since the presence of spiritual deception is to be considered as an important factor in the study of spiritual forces. But we can see wherein it clears up these mysterious perplexities surrounding the subject.

The church has taught that the heavenly land was for us and our friends, while the other kingdom was relegated to our enemies; but, spiritual intercourse teaches that the spiritual world is not restricted to any save by the bonds of their own construction. The liberal infidel or materialist has a better welcome than the bigoted religionist, and occupies a higher mental condition, while the narrow-minded disciple of creeds condemns himself to the consequences as such errors as may be woven in their structure. As mediums who stood sensitive to both we seem to have a great work, and if we are wise we shall accept the aid of the truthful while we reject the influence as far as we are able of the deceptive. Drunkenness, debauchery, irony and hatred are the conditions which the latter would bring around us, while the former never require of us anything that would degrade or dishonor us in the great work we seek to do.

ALL persons accepting any of the following mediums' offers are not entitled to receive any other premium that we have offered in our advertising columns.

R. C. Flower's Generous Offer.

For the purpose of extending the circulation of MIND AND MATTER—the best Spiritualist paper we have—I make this offer: Any one sending me two dollars (my regular price), and with it a lock of hair, giving age, height, weight, sex, temperature of skin and feet, with two postage stamps for answer; I will give them a thorough examination of their case; also full advice as to what course they had best pursue; and I will send you the two dollars to pay their subscription to MIND AND MATTER. Let all letters of this kind be addressed to me in your care.

R. C. Flower, M. D., 1319 Filbert St., Philadelphia, Pa.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will answer MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa.] Dr. A. B. Dobson.

A Materializing Medium's Generous Offer.

MILWAUKEE, Wis., April 19, 1880. Gents:—For the purpose of extending the circulation of a paper that does not cry fraud to every medium, or that will not bow down and worship them; I will make this offer, any one sending me one dollar and twenty-five cents, (\$1.25) and 2 postage stamps, I will give them a ticket to my materializing seances, Tuesday or Thursday evenings, or a full written life reading, and MIND AND MATTER for six months.

I am very respectfully for the right, Dr. F. HUGH D'VOUGH.

A Mediums Valuable Offer.

GRAND RAPIDS, April 20, 1880. Dear Brother:—Seeing that through the columns of MIND AND MATTER, a work can be done to the advancement of spiritual progress, I thought I would make the following offer. Any person sending me \$2.15 and two three cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them MIND AND MATTER for one year.

Yours respectfully, Mrs. Dr. SAYLES, 365 Jefferson Ave., Grand Rapids, Mich.

Dr. J. C. Phillips' Liberal Offer.

Omro, Wis., Jan. 14, 1880. Bro. Roberts:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.

Dr. J. C. PHILLIPS, Psychometrist, Clairvoyant and Magnetic Healer.

A Philadelphia Medium's Valued Offer.

936 N. Thirteenth St. You may say in your paper that I will give a free sitting to any person who will subscribe for MIND AND MATTER for one year from date. Any person accepting this offer must bring a note with them, from your office, stating that they are entitled to receive the sitting.

Mrs. FAUST.

A Vitaphonic Physician's Kind offer.

DEAR FRIEND OF HUMAN PROGRESS:—I have not time to seek subscribers to your valuable paper; but I will offer this inducement to every person sending me two dollars (my usual price) and with it a lock of their hair, age, sex, etc., with postage stamp for answer; I will make for them a full examination of their case—give diagnosis and advice, and will forward their two dollars to you to pay for them a year's subscription to MIND AND MATTER.

This offer remains good for all time. J. B. CAMPBELL, M. D., V. D. 266 Longworth St., Cincinnati, Ohio.

Harry C. Gordon's Liberal Offer.

PHILADELPHIA, Pa., March 1st, M. S. 32. To any person who will subscribe for MIND AND MATTER for one year, through me, I will give a free *Slate Writing Seance* and one admission ticket to my week-day materialization seances.

Yours truly, HARRY C. GORDON.

A Chicago Medium's Generous Offer.

No. 7 Ladin St. cor of Madison St. To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully, Mrs. MARY E. WEEKS.

Amanda Harthan's Liberal Offer.

SPRINGFIELD, Mass., 437 Main Street. I will give to any new subscriber to MIND AND MATTER in this vicinity, one magnetic treatment, or one medicated bath, or two inhalations for catarrh, to help you in your noble work for mediums. Very respectfully, A. HARTHAN, M. D.

D. Higbee, M. D., Valued Offer.

BURTON P. O., Shiawassee Co., Mich., January 26th, 1880.

To the Editor of Mind and Matter:

DEAR SIR:—As I desire to augment the influence of your noble paper in its efforts to sustain true, but off maligned and oppressed, sensitives or mediums, I make this offer through your columns. To all persons in the United States or Canada, sending me \$2.00, with age, sex, married or single, and leading symptoms of their disease, their occupation, color of hair and eyes; stating if their disease is hereditary; if married, how many children, and if marital relations are harmonious; I will make for all such a critical examination and valuable prescription, and send promptly to their full postoffice address. The two dollars shall bring to their MIND AND MATTER. This offer to remain open during my ability and existence of the paper.

D. HIGBEE, M. D., Eclectic Physician of 35 years practice.

PHILADELPHIA SPIRITUAL MEETINGS.

THE CO-OPERATIVE SPIRITUALISTS of Philadelphia, hold free conference meetings every Sunday afternoon at 2.30, and evening at 7.30, at the Assembly Buildings Hall, S. W. Cor. Tenth and Chestnut streets. The public are cordially invited to attend.

THE KEYSTONE ASSOCIATION OF SPIRITUALISTS, will hold a Conference every Sunday afternoon at 2 1/2 o'clock, at the Hall corner of Spring Garden and Eighth Street. Everybody welcome.

THE FIRST ASSOCIATION OF SPIRITUALISTS—At Academy Hall, 8th and Spring Garden Streets, every Sunday at 10 1/2 a.m. and 7 1/2 p.m.

FIRST SPIRITUAL CHURCH of the Good Samaritan, at the N. E. Cor. Eighth and Buttonwood sts., 3d floor. Speaking and test circle every Sunday afternoon and evening.

THOMPSON STREET CHURCH Spiritual Society, at Thompson St. below Front. Free conference every Sunday afternoon, and circle in the evening.

SPIRITUAL MEETINGS IN NEW YORK CITY.

THE SECOND SOCIETY OF SPIRITUALISTS, of New York City, hold regular meetings every Sunday morning at 10.45; Afternoon at 2.45, and Evening at 7.45, in the beautiful Masonic Temple, (seating capacity 1,000) corner 23d St. and 6th Avenue. Alfred Welden, Pres., Alex. S. Davis, Sec'y., E. P. Cooley, Treas., 236 W. 16th St., N. Y. City

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Mr. and Mrs. T. J. Ambrosini, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2.30 p.m. Consultations daily from 8 a.m. to 6 p.m.

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Mrs. E. S. Powell, Business and test medium, 250 1/2 North Ninth Street, Philadelphia. Office hours, 6 a.m. to 5 p.m. Circles Sunday, Monday, Wednesday and Friday evenings, also Wednesday afternoon.

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Mrs. Ruth Graham, Trance and Clairvoyant Test Medium, from Baltimore, 241 South Sixth Street, Philadelphia. Sittings from 9 A. M. to 4 P. M. Entrance in basement.

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Mrs. Mary J. Millard, Trance Medium, 1135 South Eleventh street. Circles Tuesday and Friday evenings. Sittings daily except Saturday.

Mrs. George Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 1831 South Seventeenth Street.

Mrs. Sarah A. Anthony, Test Medium, 1129 South 11th street. Circles on Monday and Thursday evenings. Private sittings daily.

Mrs. Ida Wharton, Trance Test Medium, No. 423 Wharton street. Circles Tuesday and Thursday evenings. Sittings daily.

Mrs. George—Trance and Test Medium—No. 640 North Eleventh St. Circles on Tuesday evenings. Sittings daily.

Mrs. Thomas Matthews, 631 Butler street, North Philadelphia. Developing circle every Friday evening.

Mrs. Annie Phyl, Clairvoyant and Test Medium, No. 1011 Parker street. Sittings daily.

Mrs. Faust, Test Medium, 936 N. Thirteenth st. Private sittings daily from 9 a.m. to 9 p.m.

Miss Marks, Trance, Test and Business Medium, 240 Lombard Street.

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This wood cut but faintly outlines and suggests the charming beauties of the picture we furnish.



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THE WORD, Princeton, Mass.

CAMP MEETINGS.

MEDIUMS CAMP MEETING.

The Mediums and Mediums' friends of Pennsylvania, will hold a Camp Meeting under the auspices of the Co-operative Association of Spiritualists of Philadelphia at

CREEDMOOR PARK GROVE.

situated about 6 miles above Philadelphia, on the banks of the Delaware River, commencing July 9th, and ending August 1st. Prominent speakers have been engaged to occupy the rostrum, notable among them are Dr. R. C. Flower, Mrs. Nettie Pease Fox, Mrs. Katie B. Robinson, and many others. Mediums for all phases of spiritual manifestation will be upon the ground and hold seances nightly for Materialization, Physical, Trance, and Clairvoyant tests, among those that have announced their intention to be present are Wm. H. Eddy, Mr. and Mrs. James A. Bliss, Dr. Harry Gordon, Alfred James, W. Harry Powell, Mrs. S. A. Anthony and many others. Such an array of mediumistic talent is seldom gathered together. For particulars as to charges for tents, boarding, &c., apply to Mrs. Dr. E. S. Craig, Secretary, or Mr. James A. Bliss, 713 Sansom St. Phila., Pa. Mediums and Speakers who may wish to visit this Camp Meeting from a distance will be heartily welcomed by the Association.

Spiritualists Camp Meeting.

The "First Association of Spiritualists" of Philadelphia, will hold a Camp Meeting at Neshaminy Falls Grove, Wilets Station, on the Bonni Brook R. R. Route to New York, 18 miles from Philadelphia, commencing on the 16th of JULY, next, and continuing to the 18th of AUGUST. For particulars as to charges for tents, boarding, &c., apply personally or by letter to MR. FRANCIS J. KEFFER, General Superintendent, No. 615 SPRING GARDEN ST., Philadelphia, or when in session, to him at Oakford, P. O., Bucks County, Penna. Speakers of both sexes, eminent for talent upon the public platform, will be engaged.

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Advertising Terms—Thirty Cents a line nonpareil, first insertion; 20 cents for succeeding insertions. Address, GRIFFIN BROTHERS, Publishers, 161 La Salle St., Chicago, Ill.

THE PROGRESS.

A monthly journal devoted to Temperance, Progressive Thought and Social Reform. J. WM. VAN NAMEE, M. D., Editor. Subscription price 75 cents per year. Clubs of five or more 60 cents per year. Address all communications to Dr. J. Wm. Van Namee & Co., Penbrooke, Genesee Co. N. Y.

ANNOUNCEMENT

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued semi-monthly at the Fair View House, North Weymouth, Mass. Price per year, in advance, \$1.50; postage, 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (postpaid) to the undersigned. Specimen copies free.

D. C. DENSMORE, Pub. Voice of Angels.

\$5 to \$20 per day at home. Samples worth \$5 free. Address STINSON & Co., Portland, Maine.

GOING HOME.

By MICHAEL McAVOY.

Sit beside me father, sister take my hand,
For I hear sweet music from a far off land;
'Tis the voice of angels, singing as they come,
Singing to welcome the wanderer home.

Here is little brother, little sister too,
Bringing words of comfort, sister dear, for you;
And here too is mother, very, very, near,
With a loving message, for you, father dear.

Strange you do not see them, as they hover round,
Yet I know you cannot, for your eyes seem bound;
And as they grow brighter you begin to fade,
Do not cry, dear sister, I am not afraid.

I am only passing through the open door,
Going with the loved ones that have gone before,
If you have a message, tell it quick to me,
And I'll take it with me when my spirit's free.

And so sweetly smiling, with hand in hand,
Passed away our brother to the spirit land;
We with patience waiting, while on earth we roam,
Till at last our father calls us to come home.

DR. MATTHEW'S MEDIUMSHIP.

206 WELLS ST., CHICAGO, April 27, 1880.

Editor Mind and Matter.

DEAR SIR:—After your kind publication of my report concerning my rather extensive experiences with the sittings of Dr. Matthew, in our city, 87 West Madison Street, I would request you to present also the following supplement of my experiences with the same medium, to your numerous readers.

Among the various questions that I have directly asked the controlling spirit, Dick Fitzgerald to answer, were the following:

Is there a place existing somewhere in the universe called hell, as described and believed by Christians? "No, sir, there is not; but still I have met spirits in the spirit-world so undeveloped, that they had not come out of a dark condition even in a thousand years." As I understand then, there is no place of everlasting damnation and never ceasing torment? "No, there is no such thing; how could God in his infinite mercy render his own children so unhappy as to throw them into a boiling sea of sulphur and brimstone forever? There is misery and suffering enough in this world."

Is there a God existing as a self-conscious being? "What do you mean by this question?" Is there a spirit existing in the universe that rules supreme and knows of himself, like we human beings and the spirits do? "Of course there is; God is everywhere and in everything; therefore you ought to love God with all your might and power."

What is the real purpose of those spiritual manifestations that take place so frequently now-a-days? "There are so many people who cannot comprehend the necessity and object of a new revelation, believing as they do that the old revelation of Christ, the Apostles and the Bible, would hold good still even in our days of disbelief and materialism." The purpose is, to convince mankind about the existence of God and the spirit-world. Don't you know that there are a great many ministers of the gospel, who are preaching from the pulpits, without believing anything themselves? "Those who live up to their faith in the churches are justified. There is no religion existing which contains all the truth, even Spiritualism does not." Is this spiritual movement going to start in Germany in a short time? "Not so soon as in other countries, because there are so many scientific scoffers in Germany. Your people used to be very religious sometime ago, and they are like a pendulum, swinging from one extreme to the other." Will the cause of Spiritualism advance in Germany within five years? "Sooner than that? Yes, sir."

Did you ever hear anything of Hahnemann and his wonderful healing art? "Yes I have." Could you tell me whether the principle of Hahnemann's system of cure is correct? *Senilia similibus, curantur*, or like cures like? "I don't know anything about it myself, as I was no professional man in earth-life, but I may send up a telegraphic dispatch to the higher spirits for inquiry." Please do so. After a little while, during the same seance, Fitzgerald said: "They say that principle is all right." Is it also true that what we homeopaths are claiming that Hahnemann's system of cure is ahead of the old school system by 50 to 70 per cent. in its practical results. "I will send up another dispatch directly." About a quarter of an hour later the control said: "The system of homeopathy may cure not only 50 and 70 per cent, but even full 75 per cent. more than the allopathic system." Why is it then that the old school physicians don't adopt that system without delay if that is a well established fact? "Because there is a great many among them who cannot grasp and comprehend it at all." Will homeopathy ever become prevalent all over the world? "No, sir, it will not." Why not? "Because people would live too long and grow too old with it, and that is against their destiny."

It is quite reasonable, indeed, to suppose that a general adoption of Hahnemann's utterly beneficial method of cure would reduce the mortality of the human race by 75 per cent at large, so that on the whole four-fifths of all those that are ever dying now under allopathic treatment should be saved. By such a process mankind would multiply a great deal more than they do at present.

Having committed an almost unpardonable sin of omission in my former article as published in your paper, I must strive to avoid a repetition of that ugly sin this time. Namely, one member of Dr. Matthew's controlling band is an Indian girl but half grown, apparently between 12 and 15 years of age, by the name of Snowdrop, who makes herself more or less conspicuous in each seance, by addressing one person and the other of the audience, speaking in a rather childish tone, and always full of good humor. She is ever ready to burst out in a kind of chuckling laughter when addressed in a humorous manner, and especially when I call her Miss Snowdrop. Immediately after my article had been published in your paper on the 6th of March, at the first of the following sittings, she expressed her great indignation that I had not put her in the paper, giving me distinctly to understand that I had slighted or rather neglected her. I was, in fact, dumbfounded by that just crimination of our somewhat ambitious and quite worthy Miss Snowdrop, and my conscience was hence filled with remorse, and I gave her my solemn promise to avoid scrupulously in future such a misdemeanor, which was all the more inexcusable on my part, as she had flattered me in a good many seances before with the highly honorable title of "Medicine Man."

Sometime last Autumn I was informed by our "Miss" that I should hold a private seance in my office once during the coming season, and as I always deemed her a great propheteess I felt bound

to comply. The medium having been engaged during the whole Winter in studying very hard and attending evening lectures in Bennett's Eclectic Medical College, in this city, from a mere devotion to professional pursuits, for he had graduated with distinction two years previously in the Chicago Homeopathic College; I was thus compelled to delay that contemplated sitting until the end of March, when Dr. Matthew received one more diploma at the close of the lectures. Friend Fitzgerald, however, the spirit of an Englishman, with an Irish name, as he expressed himself occasionally, would not permit the medium to give me such a private seance directly after the close of the college, because his delicate health did not allow an additional exertion to the regular two sittings a week he was holding in his dwelling. So I had to postpone the matter until April 16, when Fitzgerald, after a short debate with me in a private sitting, consented to attend and properly manage the desired seance in my office. On the evening appointed a select audience of fifteen persons, including Dr. Matthew, gathered there in order to witness the expected spirit phenomena. When all who were to attend were present, the medium, a gentleman of 38 years of age, with fair complexion, full face and prepossessing features, introduced himself by seizing a small washstand of black walnut, and holding the tips of his fingers upon the top, he invited every person to follow his example. Then asking the spirits if they would please to rap, he received a prompt reply by several well marked raps, and so did every spectator in turn, asking occasionally if some friends or relatives were present. The answer was always promptly given by either one or three raps, which, in the spirit language, would invariably signify correspondingly no and yes, whilst two rappings denote an uncertain condition. At times the rapping became as lively as if some mechanism were working underneath the table. After about a quarter of an hour had passed away in these experiments, Dr. Matthew felt the proper influence for getting entranced, and retired into a small by-room, used by myself generally for private medical practice. The door leading into it had been removed and a curtain of black cambric placed in its stead, with a square opening in the upper part of the same for the appearance of spirit faces. The medium, comfortably seated in an arm-chair, passed, in a few minutes, into a state of entrancement, which was announced by the deep and exceedingly powerful voice of the controlling spirit, Fitzgerald, with the customary greeting: "Good evening, friends!" Presently he remarked that the first and second row of the spectators were not properly seated, the front seats being almost exclusively occupied by gentlemen, which would make the magnetic influence too positive; therefore, he ordered the ladies sitting in the second row to be seated in front, so as to produce a more negative magnetism and restore the necessary equilibrium between the positive and negative forces. Thereupon friend Fitz declared that two mediums were among the audience. When I asked him to tell us who they were he answered: "That lady sitting nearest to you, and yourself." The lady in question, being highly educated and the mother of a rather large family, seemed to receive this information with satisfaction, and to my inquiry what phase of mediumship she had, the reply was made in substance: "Rapping and seeing, i. e., clairvoyance." As for myself, it was by no means a new story, since our spirit preacher had pronounced me a developed medium, in a public seance, three months before. However, there is but one phase developed with me at present, while another phase is still undergoing development.

Then the customary singing was commenced and kept up in pauses, whilst the appearance of diverse spirits at the opening of the curtain took place, of whom the majority were recognized by their names, although not by their forms in semi-darkness. No less than four spirits appeared for myself; among them Dr. Max Myers, who was an old friend of mine, an Allopathic physician in our city, who departed but three months ago. Another spirit was the brother of a clergyman, whom I had invited as a particular friend, but he did not attend this circle, being detained by accidental circumstances. So that spirit must have got some knowledge about the invitation of his brother, as he never had materialized for me before at more, than sixty seances with this medium. After the spirit, had plainly told me his family name, I wanted to test his identity by asking him if he was the father of my friend, the clergyman, knowing as well I did that the father was yet alive. But the spirit correctly replied: "No; I am his brother." Upon the query what his first name was, he answered in a determined tone in German: "Das ist genug!" (That is enough). On the following day I went to see my friend at his residence, when I learned from him directly that he had actually lost an adult brother by death in Germany a long time ago. The third spirit for me announced herself as Cleoda, a distinguished Aztec lady of Mexico, and a member of my controlling band, having appeared to me once at a former sitting. The fourth spirit began to address me in a language perfectly strange to my ears, and after listening quite attentively to those unfamiliar sounds for a couple of minutes, I ventured to ask him what language he was speaking and who he was. His instant reply was that he spoke Persian and he called himself Oruc. "Oh! are you Oruc, the great Persian, who belongs to my controlling band of spirits?" Fitzgerald had mentioned him to me occasionally as one of about a dozen spirits constituting my control. "Yes, I just wanted to show you my power of speaking that I have got now," the spirit answered and disappeared. After an hour had elapsed in this manner, and about fifteen or sixteen spirits had materialized, the control declared that all the magnetic force to be drawn from the medium was exhausted, and the seance ended.

Although these manifestations may be pronounced successful and satisfactory on the whole, still I have seen them oftentimes surpassed a good deal in vigor at the residence of the medium. There were several reasons why the spirits could not exhibit that degree of energy this time which they had done before quite often, with the same medium, under my own observation. In the first place the medium is not possessed of his proper and usual strength at present, because he is undergoing a new physical and mental development the past few weeks. He is being developed as a writing medium, a fact which was publicly announced recently in a sitting, by his guide, Fitzgerald. For that reason I did not obtain permission to hold a private seance for nearly three weeks, although I had repeatedly solicited the control to grant me such a favor.

Independent slate writing is performed at times already, when Dr. Matthew holds a slate under

the table in broad daylight which I witnessed myself a few days ago. A second ground for a less successful seance was a mistake in eating he had committed in the afternoon of the day of the sitting. Fitzgerald had quite strenuously enjoined upon the medium, during a seance only a short time before in my presence, that he ought never to take the least bit of food after his usual dinner, at noon time, until the seance was over on the same evening, because it would interfere more or less with his mediumistic capacity. However, feeling very nervous and suffering with headache in the afternoon, he dared to take a cup of tea with bread for relief, as he feared he might else be disabled for the appointed seance. Our interesting Miss Snowdrop expressed her greatest dissatisfaction about that occurrence, at the commencement of the seance, explaining in a querulous voice the wrong committed by the medium. Furthermore a new locality is generally not so favorable for a spiritualistic sitting as a room that has been used for such a purpose oftener, the latter being, as it were, in some magnetic condition.

If the materialization of spirits does not give full satisfaction at these seances, the independent spirit voice of Fitzgerald must surely satisfy any disbeliever and skeptic, that alone furnishes some an *argumentum ad hominem*, strong enough to kill the very strongest and most gigantic ox of either orthodox or materialistic skepticism. Indeed, that voice which might be heard in the open air for a distance of several squares, will always accompany the medium to any place, wherever he may give a materializing seance, and invariably emanates from the upper part or ceiling of the room with such a powerful effect that the walls of the apartment seem to almost tremble, whilst the medium rests on a chair, deeply entranced and perfectly unconscious. Whenever he awakes he has not the slightest knowledge of what was going on at a moment previous. About four months ago Dr. Matthew was advised by the chief of his spirit-band, called Preston, or Preston, who was a German chemist in earth-life, to study the German language; but being busily engaged with attending professional lectures just at that time, he had to postpone this work until the close of the college. As soon as that happened, about a month ago, our showy Miss Snowdrop reported quite unexpectedly, in a public seance, that the medium was going to become half a Dutchman, as he would now study German. Being a clairaudient, he very often hears German spirit voices without understanding them, which annoys him frequently, when he gives sittings as a clairvoyant to German audiences.

Whenever he will have mastered the German language, he will also become more fully developed as a materializing medium, so that he need not sit in the dark when entranced, but may sit the same lighted room with the audience, steadily exposed to the full view of the spectator, according to the explicit declaration of friend Fitzgerald heard by myself in one of the latest seances. "The cause of Spiritualism will soon shake up the country from one end to the other," the same prophet remarked in my presence not long ago. May all the opponents of this great movement, arranged by the spirit-world, bear that in mind forever.

J. B. BRAUS, M. D.

Spirit Communication and Satisfactory Recognition.

GEORGE N. WILCOX.

For weeks, Mr. Chairman, I have been striving to take possession of this organism,* and speak, and so I step in foremost that I may not again be thwarted. I would like to send a few words to my wife and sister, who will, indeed, be glad to receive this token from the other side, because they are surrounded by those who have no sympathy with Spiritualism and its teachings; so I am very glad to come here and give out a word, and to say to those dear ones who watch and wait for tidings from the other side, that I am with them, that I am still guarding and guiding them. The past two years and more have been replete for me with the many blessings I hoped to receive when I passed beyond the river of death, and yet I return daily, sometimes hourly, to those who linger here, bringing them strength and encouragement; and I wish to say to our sister, that although her physical is weak, and she feels debilitated, yet I hope that in the coming spring she will gain new strength, for her spirit-band are at work, bringing her new magnetism, and we expect and hope that she will develop in the summer months, so that we shall be able to come and speak word for word what we want to say, and bring our blessings to her, and to my dear companion. I wish to bless them because of their steadfast faith in this beautiful truth, in spite of opposition, and sometimes persecution, for there are various ways of persecuting the sensitive soul, and sneers and side-glances from those around may be as keen and cutting to the spirit as external blows which leave their mark upon the flesh. In spite of this I rejoice that my dear ones are true to their belief, and that they have so kindly a regard for all mediums, for this brings them a new influx of spirit-power from above. By-and-by I hope to be able to take my place beside them, and sit again at the same table, where they shall feel and see me tangibly, and know that I am with them, that I come to guide them to my spirit-home. I come from Madison, Conn., my name, George N. Wilcox.

[*The organism of the medium.]

[The above communication was given through the mediumship of Miss M. T. Shelhamer and published in the *Banner of Light*, April 17th, 1880. In a recent letter received from Mrs. Geo. N. Wilcox, of Madison, Conn., she says that she fully recognizes it as a characteristic message from her spirit companion.—Ed.]

Letter from J. G. Truman.

MEZOMANIA, Dane Co., Wis.

In your valuable paper of April 10th, there appeared a communication purporting to come from the spirit of John Howard, which is well worthy of the man whose name it bears. He says that he came to try to get the present generation to start a philosophy or a religion that will guarantee to every man and woman the necessities of life. Now, such a religion as he describes, and the organization of practical work, I consider the object of my life long labor; and I have a band of spirits around me working for the same cause. For this purpose I would like to come into rapport with as many spirits, both in and out of the form as I can. Come brothers and sisters, let us prepare homes, and fit ourselves for a happy reception into the better world by trying to make a Paradise of this. Persons wishing such rapport can address me as above.

BLACKFOOT'S WORK.

A GREAT HELP TO CIRCLES.

Pratt's Hollow, N. Y., March 13, 1880.

James A. Bliss—Dear Sir:—Enclosed find six stamps for which please send me two sheets more of Blackfoot's magnetized paper. We think it has been a great help to our circle. Yours truly,

E. EMMETT SPRING.

STRONG MAGNETIC POWER.

Southampton, Mass., March 22, 1880.

Jas. A. Bliss—Dear Sir:—Please say to the medicine chief that I am pleased thus far with the paper. It has as strong magnetic power as any I ever used. I fear he cannot cure but hope they may make me more comfortable. Respectfully yours,

Miss E. L. GRIDLEY.

FEELS A MAGNETIC THRILL.

Lowman, Chemung Co., N. Y., April 5, 1880.

James A. Bliss:—Please send me two more magnetized papers. I used the one you sent me with decided benefit. I want these for friends. When I take the paper in my hands I can feel the magnetic thrill as unmistakably as when holding the poles of a battery. Yours truly,

J. G. LOWMAN.

GOOD FOR A SPRAIN.

Dayton, O., May, M. S. 33.

James A. Bliss:—I received a magnetized paper from you. I wore it on a sprained ankle, it relieved me entirely from pain, for which you and Blackfoot will receive my thanks. I want you to send me four well magnetized papers, and send the good spirit Blackfoot with them to visit me in Dayton.

Mrs. E. A. ARRAS.

5 Webster St.

RELIEVES RHEUMATISM.

San Francisco, Cal. April 15, 1880.

James A. Bliss—Dear Sir:—Among other ailments attending the decline of life, I am afflicted with rheumatism of the knee joints which, thanks to Blackfoot and his coadjutors, through the magnetized paper, I am receiving great relief. Allow me to tender stamps for further supply.

J. MADISON PLATT.

PERFECTLY CURED.

North Hyde Park, Vt., March 31, 1880.

James A. Bliss—Dear Brother:—I am pleased to report I am much better, many thanks to Red Cloud and Blackfoot and the medium; the part of my body to which I applied the paper seems to be wholly cured; please send another sheet. I want you to send my grand children some of the paper, for they are sick and I want them to know what the angel doctors can do for the sick.

L. M. WATSON.

VISITED BY BLACKFOOT WHO LEAVES A GUIDE.

San Jose, Cal. April 11, 1880.

Jas. A. Bliss—Dear Sir:—Enclosed please find stamps for another sheet of Blackfoot's paper. I have had one sheet and want another. Your guide has been here and brought with him a Blackfoot girl, who says that she is going to stay with me, and be one of my guides; they have not been able to get full control yet; they say I must stop using tobacco. When I get to work again I will send you something for "Little Sunshine."

HORACE MOODY.

RELIEVES INDIGESTION, WEAK STOMACH, &c.

Patoka, Marion Co., Ill., April 16, 1880.

Jas. A. Bliss—Dear Sir:—I sent for and received from you some three weeks ago, a sheet of magnetized paper. I have for years been suffering with indigestion and weak stomach—no appetite which finally led to a state of general debility. On receiving the paper I bound it on my stomach and wore it night and day, and I feel so much improved, that I enclose ten cents for more paper. God bless you Brother Bliss, and may good angel friends help and strengthen you for the work that is before you.

Mrs. K. J. KNIGHT.

CURES A SORE ON THE FACE.

Salem, Wisconsin, April 26, 1880.

Jas. A. Bliss—Dear Sir:—About the first of last December, there commenced a small sore on the right side of my face, and kept increasing in size until it got to be the size of a nickel 5 cent piece, and was very painful; our doctor tried his skill and we tried everything we could hear of with little or no benefit. I sent for a sheet of your magnetized paper about two weeks ago, and when it came I applied it to the sore on going to bed, and the next morning it had nearly disappeared. I applied the paper two nights more and it now appears to be well. It was supposed to be a Cancer. Yours truly,

A. W. FOSTER.

RELIEVED OF PAIN IN THE STOMACH.

Hannibal, Ohio, April 25, 1880.

Jas. A. Bliss—Dear Sir:—Enclosed find two dimes for another sheet more magnetized paper. My sister writes that it is helping her stomach. I have just called on old Mrs. Chapman, and she wishes me to thank you for your generous offer, and wishes another sheet of the paper, the other helped her so much. The first night she got it she saw the Indian; he stood before her looking very pleasant, but did not speak. The "Papooses" thank Blackfoot for the present he sent them. Winnie 7 years old said he rubbed her all over one night; she had just got over the pneumonia. With many thanks for your kindness, she wishes you God speed in your good work. Gratefully yours,

Mrs. A. L. ANDREWS.

CURES AN ULCERATED TOE AND LAMENESS IN KNEES.

New York City, March 15, 1880.

James A. Bliss—Dear Sir:—I see in MIND AND MATTER of March 13th, the time will soon expire for getting magnetized paper, I shall be sorry with many others when we can get no more of it. Would that I could tell how much good it has done me. The first I received cured a very badly ulcerated toe; the second cured a lameness in the knees from which I have suffered for four years, that at times it has prevented my going up and down stairs. I applied the paper first to one knee and then to the other, until it is completely worn and for the past two days I can go up and down stairs like a young girl; all pain and stiffness has left my joints and my nervous system is also benefited. I cannot express my gratitude to you and the good spirits for the benefit I have received, both in mind and body. Yours truly,

Mrs. V. R. DARRETTA.